

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, September, 1948

Number 9

Do a Kindness

Do a kindness, do it well;
Angels will the story tell.
Do a kindness, tell it not,
Angels' hands will mark the spot.

Do a kindness; though no story
It may grace, 't will ring in glory.
Do a kindness; though 't is small,
Angels' voices sing it all.

Do a kindness; never mind!
What you lose the angels find.
Do a kindness small or great,
'T will come back in double weight.

Do a kindness; never fret;
No good deed has been lost yet.
Do a kindness, do it now,
Angels know it all, somehow.

Do a kindness, any time,
Angels weave it into rhyme;
Kindly deeds and thoughts and words
Bless the world like songs and birds.

—Selected.

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ZION'S ADVOCATE

Official Publication of the Church of Christ.

Headquarters on the Temple Lot, Independence, Missouri

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

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

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

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"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.

A golden tongue is not nearly so valuable as a heart of gold.

The work of the world is sometimes done mainly by those who are least able to do it.

There are many saints whose crowns are not visible either to themselves or to others, but the award will not fail. Saintliness will be rewarded; the crown is certain.

"The spirit of Love as expressed by Jesus, is the final philosophy of life. We may say that beyond Love truth cannot go; above Love life cannot rise; without Love all is hell whether here or hereafter; within

EDITORIAL

The Church of Christ, (Concluded)

It should be obvious that this brief discussion of the Church of Christ appearing in this editorial and the preceding one is not designed to give an exhaustive history of the Church of Christ, but is merely intended to furnish our readers with a brief and ready answer to the question so often asked us by our brethren of the other groups of the Restoration, e.g., "Where do you get your authority?"

Continuing the study from the August issue of the Advocate, we will note that for a number of years following the death of the Prophet Joseph Smith the scattered groups in Wisconsin and Illinois had fellowshipped as members of the old original church.

The Wisconsin group, had, however, been for the more part followers of James J. Strang, while the Illinois groups had never been connected with any of the so called factions that sprang out of the confusion following the death of Joseph Smith.

In a revelation given in February 1831 by the Prophet Joseph Smith we read this language, "O hearken ye elders of my church, and give ear to the words which I shall speak unto you; for, behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him WHOM I HAVE APPOINTED UNTO YOU, to receive commandments and revelations from my hand. And this shall ye know assuredly, THAT THERE IS NONE OTHER APPOINTED UNTO YOU TO RECEIVE COMMANDMENTS AND REVELATIONS until he be taken if he abide in me. But verily, verily I say unto you, THAT NONE ELSE SHALL BE APPOINTED UNTO THIS GIFT EXCEPT IT BE THROUGH HIM, FOR IF IT BE TAKEN FROM HIM HE SHALL NOT HAVE POWER, EXCEPT TO APPOINT ANOTHER IN HIS STEAD; AND THIS SHALL BE A LAW UNTO YOU, THAT YOU RECEIVE NOT THE TEACHINGS OF ANY THAT SHALL COME BEFORE YOU AS REVELATIONS, OR COMMANDMENTS; AND THIS I GIVE UNTO YOU, THAT YOU MAY NOT BE DECEIVED, THAT YOU MAY KNOW THEY ARE NOT OF ME." Reorganized Doctrine and Covenants Section 43:1, 2. Book of Commandments Chapter 45:1-6. (Emphasis mine B.C.F.)

The above seems to not only be very explicit as to who alone was authorized to receive revelations FOR THE CHURCH, but it indicates who these chosen mouthpieces should be. IT plainly states that Joseph Smith to whom the revelation was given had sole power in the matter. During his lifetime HE was the sole mouthpiece according to this revelation, also he had the sole authority to appoint a successor even in the event of his being in transgression. That HE DID appoint a successor is conceded by all, and this appointment is the sole claim of our Reorganization brethren for the Presidency of the late Joseph Smith who was for fifty years prophet and President of that group. It is claimed, and rightly so, that the prophet Joseph Smith did bless and set apart his son to be his successor, once while in Liberty jail at Liberty, Missouri, and later shortly before his death in the grove at Nauvoo. This then settles the question of authority to receive revelations for the church, if the above revelation is a genuine revelation from God. Yet in spite of

the above mentioned facts a very strange thing happens. Instead of God speaking through this appointed successor, who was alive and well in 1853, and so qualified to give revelations that are concerning the reorganization of the church, if such was contemplated in the mind of God, a man among the Wisconsin group at Blanchardville, Wisconsin, or as it was then called Zarahemla, by the name of Henry H. Deam gave the following revelation on March 20th, 1853; "Verily thus saith the Lord, as I said unto my servant Moses,—'See thou do all things according to the pattern,—so I say unto you, Behold the pattern is before you. It is my will that you respect authority in my church; therefore, let the greatest among you preside at your conferences. Let three men be appointed by the conference to select seven men from among you, who shall compose the majority of the Twelve, for it is my will that that quorum should not be filled up at the present. Let the president of the conference, assisted by two others, ordain them. The senior of them shall stand as the representative. Let them select twelve men from among you, and ordain them to compose my High Council. Behold ye understand the order of the Bishopric, the Seventies, the Elders, the Priests, Teachers and Deacons. Therefore, organize according to the pattern; Behold I will be with you unto the end, even so, Amen.—" Tullige's History, pp 596-597.

This revelation by Henry H. Deam is the ONLY claimed divine source for the group who called themselves at that time "The New Organization." It was accepted and carried into effect, and at the April 1853 conference the form of organization was carried into effect, and the men indicated were ordained the names of the first seven apostles so ordained were, Jason W. Briggs, Z. H. Gurley, Sr., Daniel B. Rasey, R. W. Newkirk, Henry H. Deam, John Cunningham, and George White. It will, therefore be seen that this absolutely contradicts the warning given in Section 43 of the Doctrine and Covenants already mentioned, and instead of God using his authorized mouthpiece according to this revelation he goes completely over his head and does not use him in his act of reorganization, but after two or three attempts of these unauthorized revelators to get the chosen prophet to come to their self fabricated church, he does finally come to it with his mother the widow of the slain prophet Joseph Smith, at their conference in April, 1860, held at Amboy, Illinois. We invite a comparison between this procedure and the one wherein the original Church of Christ, had its beginning on April 6th, 1830. In this first case IT WAS THE PROPHET JOSEPH SMITH WHO WAS THE REVELATOR WITH INSTRUCTIONS AS TO HOW TO ORGANIZE THE CHURCH.

It was this attempt by the Wisconsin group to formulate a "new" organization, which they later called the "Reorganized Church of Jesus Christ of Latter Day Saints," that caused the Illinois group to demure. They contended that since the old church was not dead so long as there were six members and an elder, with priesthood authority to continue the work of God for the salvation of mankind there was no need for a "re" organization of the church since it already existed.

We will now follow the course briefly of this Illinois group. In the winter of 1852 a meeting or conference was held in the home of Granville Hedrick and three elders were present. Again in the spring of 1853 another meeting was held at the home of Adna C. Haldeman, in Bloomington, Illinois. At this meeting there were present, Elders David Judy, A. C. Haldeman, Granville Hedrick, Jackson Downing, and Reuben Parkhurst. At this conference they passed a resolution as follows; "They declared themselves free from all wicked factions and united upon the pure principles of the Church of Jesus Christ, (of Latter Day Saints.)"

Then again after spending considerable time looking up other old time saints another meeting was held in October 1853 at the home of David Judy. At this meeting there were enrolled the following names; "Jedediah Owens, A. C. Haldeman, David Judy, Granville Hedrick, Charles Reynolds, and Mary Judy. There were two baptisms. At this meeting or conference they resolved to take the Bible, Book of Mormon, and Book of Doctrine and Covenants and build upon them as a foundation for the faith of the saints.

Following this a number of meetings were held at different points down to the year 1856, but of which no minutes were kept, but in June 1856 a three days' meeting was held at the home of John Hedrick in Marshall county, Illinois. Then on the September following a meeting was held at the home of Zebulon Adams on Sugar Creek, near Atlanta, Illinois. You will note from these various meetings that new names seem to keep on appearing, so we will now check up on them and so seek to connect them with the old church.

A reference to old time history indicates that David Judy, Adna C. Haldeman, and Zebulon Adams all joined the church in 1831. Judy and Adams were both ordained elders by Joseph Smith himself, in 1832. Haldeman was ordained by Hervey Green, in 1832. Both Judy and Adams as well as Jedediah Owen were among the saints who were driven from Missouri by the mob in the early thirties. Denis Burns had been a member of the church for thirty years. John E. Page for twenty-five years, Granville Hedrick for twenty-eight years, C. E. Reynolds for twenty-eight years. Wm. Eaton for twenty years. All of these dates or periods are back of 1863. At that time Granville Hedrick had been an elder for twenty-four years. Above information taken from the old Crow Creek record and the Truth Teller.

Concerning the above line of priesthood, Elbert A. Smith, first counsellor to Pres. Frederick M. Smith, has this to say in the Saints Herald for April 24th, 1918; Vol. 65, No. 17. "This means, of course, that all vexed questions of doctrine, baptism and priesthood were carefully considered by the best intelligence that the church could assemble at a General Conference, both among the priesthood and the delegates. Though arguments might be advanced upon both sides of the question, as is usually the case, This assembly, (Reorganized General Conference, B.C.F.) conceded that our Church of Christ brethren had established their claims so far as may be involved in tracing baptism

and priesthood back to valid original sources. As an organization they have held to the fundamental doctrines of the church and have been guilty of no moral lapse. In fact, in the face of adroit efforts to bribe and seduce from their trust they have kept themselves clear from evil forces and designing men. Hence no charge of apostasy from the original faith could be supported, were there any among us inclined at this time to make such a charge."

Also at the same time we have this from President F. M. Smith and Elder W. W. Smith: "Subsequently the branch has been presided over by elders who received their authority through ordination, from these other elders, and their successors; and have always maintained an honorable name and place among men, and have held their priesthood in righteousness before God." Saints Herald April 17th., 1918.

The above should amply answer the question as to the legitimate source of our authority.

In this connection we will introduce one more interesting fact that is connected with the history of the Church of Christ on the Temple Lot, and this has to do with our presence in Independence, and our possession of the famous Temple Lot dedicated by Joseph Smith and five other elders on August 3rd. 1831.

In 1864, and while acting as relevator to the Church of Christ Granville Hedrick gave a revelation in which it was indicated that by the year 1867 sentiment would so have changed in Missouri that by that time the saints could begin to gather back and resume residence in that state. In other words the Lord would move upon the hearts of those who had driven the saints out in the thirties, so that a return might be had.

In attacking this revelation, the editor of their official organ "The True Latter Day Saints Herald," in their issue for August 15th, 1864, page 49, has this to say: "The Truth Teller" has a revelation of Granville Hedrick in it, in which it is represented that the Lord says that "the appointed time" when the Saints shall begin to gather to Jackson County, Missouri, is, "in the year A.D. 1867," False revelations are often proved to be false by the time mentioned therein, when certain events are to transpire. True revelations do not often declare the precise time for the fulfilling of prophecies. The above mentioned time is near at hand. If that event should transpire at that time it would not prove that this revelation was from God. For we know that a great change has already overspread Jackson County and within three years we may expect additional changes for it is a self evident fact that the prophecies of Joseph the Martyr, concerning that land, are now fulfilling rapidly, but we would caution all our readers against going to that land before God commands His Saints to go there, by His prophet Joseph. If any go there before that time, they may expect the judgments of God will come upon them."

This editorial contains a very definite warning about the "judgments of God" coming upon any who would go from Illinois, to Missouri until their prophet should receive the revelation to do so. Yet, strange

as it may seem, no prophet of the Reorganization has, to this day, to our knowledge, given such a revelation, and stranger still; in spite of that warning, and in spite of the absence of such a revelation coming to them from their prophet, we find the Reorganized church making Independence, in Jackson County, Missouri their church headquarters. Has the judgments of God come upon them? Or have they, by their acts, at least, accepted the revelation given through Granville Hedrick? They MUST commit themselves to either one or the other of the horns of this dilemma. If not, what business have they in Jackson County, Missouri, until their prophet DOES give the revelation that the "appointed time" has come? The people of the Church of Christ on the Temple Lot are consistent, because they accepted Hedrick's revelation in good faith and acted upon it, and as a result they now hold full possession of the sacred temple lot.

B. C. FLINT.

THE CANNON OF CONDUCT

There are many considerations which determine our conduct. We are all influenced to some extent by the opinions of other people. Many who loudly boast about their independence are abject slaves of public opinion. A great American once said that many people thought it wise to "sit on the fence until they discovered which side the crowd was favouring, then drop down on that side." There isn't much independence in that attitude, nor is there much conviction.

The spiritual progress of our race is due to the fact that in every land, and in all ages, there have been men and women who have had the courage to stand by their convictions. When writing to the Ephesians, Paul urged them to do a certain thing because he said: "This is right." There is a canon of conduct for all Christians. Not, is it customary, is it popular, is it profitable, but, is it right. We do know that in our own land there have been many—probably more than we realize, who have had strong convictions and who have moral backbone to resist evil. Thank God for them; may their numbers increase. And in the end we know it will be proven that the upright man was the wise man. Right living eventually pays up all arrears, and does it splendidly. One of our spiritual leaders said recently: "Being urged to do right may sound harsh, unpoetic, but—in the long run—it yields all the poetry of life, the secret of eternal blessedness and the music of heaven."

Read—1 Kings 22:5-9, 13-18, 26-28.

A golden tongue is not nearly so valuable as a heart of gold.

The work of the world is sometimes done mainly by those who are least able to do it.

There are many saints whose crowns are not visible either to themselves or to others, but the award will not fail. Saintliness will be rewarded; the crown is certain.

THEY DID DWINDLE IN UNBELIEF

The wonderful event that happened many years ago, when the Lord Jesus Christ appeared unto the people upon this land, and taught them the doctrine of his gospel, and chose twelve disciples, and gave them authority to do the things he had commanded, and teach the same words he had taught, and then he ascended into heaven. (See Book of Mormon Pages 632:9-11, 635:43-45, 654:74.)

Afterward these disciples, and others did continue to preach the gospel of Christ unto all the people, and all united with the Church of Christ. And the people of that generation were blessed according to the word of Jesus. (See B. of M. P. 678:35-36.) And after many years had passed away, and they continued to preach the gospel of Christ. (Incidentally this was telling the old old story.) And then a sad event happened when there were many churches (factions) in the land which professed to know the Christ, but did deny the more part of his gospel. And they were led by many priests, and false prophets to build up these churches. And thus they did dwindle in unbelief, and wickedness, from year to year, even until there was a great division among the people. And they did still continue to build up churches unto themselves, and adorn them with all manner of precious things, and began to be proud in their hearts, and vain, then from this time the disciples began to sorrow for the sins of the world, for all had become exceedingly wicked one like another. And there were none that were righteous, save it were the disciples of Jesus. And wickedness did prevail upon the face of the whole land, insomuch that the Lord did take away his beloved disciples. And the work of miracles and healing did cease, because of the iniquity of the people. And there were no gifts from the Lord, and the Holy Ghost did not come upon any, because of their wickedness and unbelief. And because of such a condition, they had serious contentions among them, the strength of the Lord was not with them, and they had become weak, for the Spirit of the Lord did not abide in them. (See B. of M. Pages 684:29, 685:36-39, 686:48-54, 688:14-15, 692:56;) All these things are told in the Book of Mormon, and should be read and seriously considered by all who believe it, for in reading about what is happening now days, there is danger that people have begun to dwindle in unbelief, and a sad condition prevails, such as we read about in the church paper published by the Reorganized Church of Jesus Christ of Latter Day Saints. See the Saints Herald for June 26th, 1943, page 795, from which we quote as follows; "Here and now it is possible for us to say that the Church has hardly begun to realize its opportunities in the educational aspects of our program,—and these aspects are necessary preliminaries to any program of action.—We smile at little children who like to hear the same old bedtime stories over and over again; but if they continue this love of bedtime stories into their adult life we consider them subnormal. Yet what would we say of people who insist, 'Tell me the old, old story' of doctrines that we know and of speculative dreams of celestial bliss handed down by our grandparents; when we know that there is a new and everlasting covenant of social and economic welfare waiting to be described for our temporal salvation." SIGNED L. Lea.

The preaching of the gospel of Christ being accepted as the old, old story, then they that will classify all who desire to hear the old, old story, the same as others of being subnormal, seems to indicate that they have begun to dwindle in unbelief, and then the Spirit of the Lord will not abide with them, then such a condition is very deplorable. The decline in the enjoyment of the gifts of the gospel has been observed and has been given some consideration. We read in The Saints Herald for January 4th, 1941, page 17, the following; "There is also another reason, ignored by us, but none the less vital, why the gifts are not received as they should be. To receive an abundance of the spiritual manifestations, we must be obedient." SIGNED Mrs. M. Davis.

This statement admits that the gifts are on the decline, and declares a need for being obedient, thus trying to prevent further decline of the enjoyment of the gifts. There has been an effort made to try to defend the change that has taken place by the decline of the gifts. We again read in the Saints Herald for October 2nd., 1943, page 1246, the following; It is doubtful if there is any such decline as some fear. But it is doubtful if there is any such decline as some fear. But it is possible that a change may have taken place in the way that people respond to the situations they experience in meetings. SIGNED, L. Lea.

It is admitted by this statement that it is possible that a change may be taking place even if it is doubtful about the decline in the enjoyment of the gifts. Further, we read another important opinion that has been expressed by an individual who has had much experience, and the possible change that has taken place, with the decline of the gifts, about which he has observed. We read in The Saints Herald, on April 17, 1948, Page 378, we quote, "When the gospel was first restored in the later days, these gifts were manifest in abundance. Why not now? Are they not just as necessary now as then? We need all the help we can get in this time of confusion.—Some may abuse the use of the gifts and bring in false spirits, or let the adversary deceive them, but that is not a just reason for doing away with whole system.—Do we really believe all the gospel as taught by our Lord and Saviour Jesus Christ, or do we believe just that part which suits our individual purpose?" (signed F. A. Smith.) There is a question proposed in this statement, that when the gospel was first restored the gifts were manifest in abundance, why not now? This admits that there is a change taken place, and it is evident there is a decline of the gifts, but there is a suggestion that we are in great need of them now in this time of confusion, and if this decline of the gifts continue to prevail, then we are warned of serious danger. We quote, "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.—And we unto them who shall do these things away and die, for they die in their sins, and they can not be saved in the kingdom of God; and I lie not." (see Book of Mormon Page 776:18, 21.) And now if this serious danger is to be avoided, then there is the need to be obedient to all the gospel as

(Continued on Page 144)

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.

TITHING

The principles of tithing has long been a matter of controversy, and varied opinions have been advanced, and there have been some who have not given tithes making as their excuse that "all should be laid at the feet of the bishops." I have thought much on the subject through the years, and have endeavored to bring myself to see that the principle of tithes was out of harmony with the law, and thus far I have been unable to convert myself to that idea.

The principle of tithing is as old as man almost, we find that Abram paid tithes to Melchizedek long before the Mosaic law had been thought of, indications are that it was a gospel dispensation for Melchizedek administered the sacrament to Abram as you will see by reading Gen. 14:18, 20, Abram "gave tithes of all that he had taken, the blessing of bread and wine is an ordinance of the gospel, and, we also find that Jacob made a vow that he would give a tenth of all that God would give him, Gen. 28:16, 22, as we read the story of Jacob, we find the Lord blessed him, and still the law of Moses was not yet in existence, but as we follow along we learn that the principle of tithing was carried over into the law of Moses, or was adopted as a part of the law to govern the Children of Israel, Lev. 27:30, 34 Proverbs 3:7, 10, "Honor the Lord with thy substance, and with the first fruits of all thine increase; So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Verse 9, 10. Turning now to Malachi 3:6, 12 we read the command of the Lord to the Jews, he accuses them of being robbers, and of turning away from his ordinances, he asks them to return unto him, and he would return unto them, they wanted to know "wherein they should return." The answer was "Will a man rob God" yet ye have robbed me." They wanted to know in what way they had robbed him, and he said "in tithes and offerings." "Ye are cursed with a curse: Why? because they had withheld their tithes, and if they would return and bring all their tithes great blessings would be enjoyed by them. This prophecy was not a part of the Law of Moses, but a rebuke to the Jews for their lack of obedience. We find that Jesus approved of the prophecy of Malachi, for he caused it to be written by the Nephites as you will find in third Nephi 11: Let me not that the prophecy referred to has to do with the second coming of Christ, as well as a rebuke to the Jews in the 29th verse of third Nephi, we note, "And he saith, These scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom, in him that they should be given to future generations." Note, God told Jesus to give the prophecy to the Nephites that it should go to future generations, it is possible that it was just an empty gesture, or was it to be binding on them and

future generations? It would be well to read the chapter and note it carefully.

You will note that Christ approved of tithing when he was with the Jews, Luke 11:42. It had not ought to be heard to conclude that the Jews, some of them at least were tithe payers, and Christ did not need to teach them that they should do what they were already doing, but rebuked them for leaving undone other needed things. It is very true that the giving of tithes alone will not permit us to enter celestial glory, but tithing combined with the obedience to all other laws set out by the Master will give us favor with God, and no doubt eventual salvation.

Let me call your attention to a thought or fact, The law was given to Moses 1490 B. C. Abram paid tithes to Melchizedek yet he died 328 years before Sinai, Jacob was dead 199 years before the law of Moses was given, therefore tithing was before the time of Moses, and as I state above could not be a part of the Law of Moses.

It has been advanced that we do not have a store house, and therefore we cannot bring our "tithes and offerings." Might I ask just what is a storehouse, is it necessarily some large building where there must be stored every tenth bushel, or article, or can we not consider it as a central spot where we can send our tithe and offering to be held in custody for the benefit of those for whom it is intended? In our far scattered condition, we are not able to bring the tenth bushel of wheat or other produce to be stored, but we can dispose of that which is the tenth and send the money to those appointed to care for that part of the work, then besides the majority of our people are wage earners, and they would have no tenth bushels to store, so you say they send money, which they should do, and that which they send should be the "first fruits," or in other words the Lord should have his portion first, and our needs to follow, remember the Lord said if we would do this our blessings would be very great. No one who has given his or her tithe out of the income has suffered, but can say that the Lord has blessed them. It is advocated that our just wants and needs comes first, if that be true then God takes second place rather than first, then besides who is to say what our just wants and needs are? Let me illustrate, we take two families of the same size, both families receive the same wage or income, and one family will determine their wants and needs to the extent they have nothing left, while the other family is frugal, and save so as to have a little over their needs, and they give a tenth of what they have left, the first family used up all their substance, and had nothing left from which to tithe. Just where is the equality or justice? Now if both were to tithe their income, give God the first, then they would be on an equal footing, and if their faith was in God their needs would be cared for.

Again, we find some who say I will dispense my own tithing, I will not send it to the "Storehouse" or Bishops, I do not think they use it properly, such a position is out of harmony with the instruction of the Master, and all who preceded or, followed him. If every member of the church would do that, where would the needed funds to carry on the work come from, where would the family of the missionary get their sustenance? For years now there has been but one or two missionaries in the field all because there were not sufficient funds to take care of their families. At the present time the church is in a position to put more men in the field, but if you, dear reader, withhold or dispense your own tithing, it will not be long till the same condition will return.

Will you give of your substance whether it be little or much that the work of the Lord might go on? Giving God and his work first consideration. We are living in "perilous times," there is need that we "return unto God" not only in tithing, but in our devotion to God and his work, "Except your righteousness exceed that of the sectarian world, we shall in no wise enter the kingdom of God" and dear saint, tithing is a principle inaugurated by God, not by Moses, and it is binding on each and all, and when we give of the tenth, and the time for complete consecration comes, we will be willing to respond, for the one who will not give the tenth will never give of his surplus or his "all."

Much more could be said, but I hope this will suffice. May God bless all abundantly, and out of that abundance will you give to the Lord the little tenth that he has asked for?

Yours in hope of Zion.

WM. F. ANDERSON.

THE RADIANT LIGHT

I KNOW that Jesus lived, and that He died;
And that He rose again, and this to me
Is proof of my own immortality.
There is an empty tomb and by its side
Stands One so radiantly clean and white
That men through all the centuries can see
Beyond the closed doors of eternity,
A Light:

A luminous, clear Light that will not die,
An emanation from the living Christ.
His certain resurrection has sufficed
To blot away all doubt and fear, and I
Who love life so will find there are no bars
To keep my soul from climbing the bright air,
Drawn by that high impelling radiance there
Beyond the stars.

—Selected.

IN THE FIELD

There has come to us a request that we chronicle some of the experiences connected with our missionary activities. We undertake this without, however, any desire to toot a horn or to emphasize any of our activities aside from the plain story of gospel work, which is always of interest to the saints generally.

In the latter part of May we loaded up the old gospel chariot, and yielding to a request from the Vance Harris family in Omaha, Nebraska, we made that our first point of activity. The prime reason being the continued illness of the young daughter, Mary Lois, who was still in the hospital in a serious condition. Concerning this brief visit, from the Wednesday on which we left home till the following Sunday, and the results of this visit we received a letter from Sister Harris while we were in Lamoni, Iowa in which she informed us of the marked improvement in our young sister's condition, to the point that the doctors had discontinued all medicine and that she was to be released and returned to her home within a few days.

From Omaha we went to Manilla, in Crawford County in Iowa. This was my birthplace and a number of my relatives still live there. Principle among whom is my only remaining aunt, my Father's youngest sister, and a dear old lady eighty-six years old, yet hale and hearty and as active as a much younger woman. She seemed to appreciate our visit, and we, in turn, enjoyed it very much.

One day while in that vicinity we visited a scattered family of saints in Denison, the County seat of Crawford County. Here lives our fine young brother Chas. R. Ballantyne Jr., and his very fine spiritual minded wife Theda. Theda, however, is still a member of the Reorganization, but a real student, and one determined to become acquainted with all of the facts of church history. Bro. Ballantyne is connected with the Government Conservation Department. We enjoyed and profited by his interesting talks on soil conservation and kindred topics, and he seemed very hungry for news of the Church of Christ and its progress.

We are convinced by the experiences of our trip thus far that a very vital and important phase of missionary work is found in the visits we have made to scattered members in all parts of the field. The old time public preaching services no longer attract the public like they once did. There are altogether too many alluring activities that tend to attract the minds of the public away from religious services. Our main success along that line, lies in the instructing and encouraging our own far flung local organizations, where the membership needs our feeding and nourishing ministry.

In this type of ministry we have found a great deal of satisfaction and encouragement ourselves in our summer's work thus far, and we believe also to the strengthening of the membership.

From Manilla, we went directly to Lamoni, Iowa. Here we found the Ballantynes, Midgordens, Ramshaws, and Sister Barth, still firm in the faith, but we also found some of them seriously ill, so much so

that there was no opportunity for regular public meetings. This was particularly true of Brother and Sister Silas Midgorden. Silas was able to be about the house a little; walking with two canes, and Sister Midgorden seemed to have suffered an almost complete collapse. These good people should have the earnest and continued prayers of the saints. Our ministry to them was made up of personal visits with a plea to God for their physical as well as spiritual well being. The same was largely true of Sister Chas. Ballantyne. Her health is very poor. The Ramshaws are growing old but seemed to enjoy to the full our visit. The same was true of Sister Pearl Barth. We made our home with the R. C. Robinsons. Here we found our old time welcome, and there also seemed to be a spirit of fellowship that made our hearts glad. They are all who are left of the old "protest movement," but who seem to find their chief joy in talking gospel from the old footing of other years. Brother Robinson and his father's family all came into the restored gospel in Wisconsin, with your humble servant over fifty years ago, so there has been the pleasant association through the years that comes only from gospel experiences. They too, we found in ill health and administered to them, with a goodly portion of the spirit present. We hope and pray that the day is not far distant when all faithful saints, such as these, will be gathered together in one, this being, what we understand to be the first objective of the Church of Christ.

From Lamoni, we went to spend a few days with our little niece Mildred (Funk) Glasscock and her husband and sweet little daughter, at Centerville, Iowa. Of course, Mildred is another one of our scattered members, and she needed our love and encouragement, and seemed wonderfully strengthened by our visit. We also were very glad to become better acquainted with her husband, whom we feel is a fine young man, and women we hope to some day interest more fully in the gospel.

From Centerville, we went to Newton, where again there are a number of scattered members, in the families of the Walkers, Tuckers and Neufarths. Here we were able to hold a few preaching services, with an outsider or two present. Our dear old Sister Anna Walker is well worthy of special mention, as she is well past eighty years of age but seemingly active and especially deeply interested in the gospel and its progress. The same can be said of her daughter, Sister Tucker, with whom she resided. We made their home our stopping place, and visited the Neufarths who also made us very welcome and who seemed to profit by our services. These good people are all members of the church, but a Mrs. Bell who lives near them was a faithful attendant at all of our services.

From Newton, Iowa, we came to Montfort, Wisconsin, where live the Joe Matthews and John Davies families, and a number of their relatives who by their faithful support of our work should long ago have become our members. Sister Davies is a member and so is her mother Sister Joseph Matthews. These are old time saints, and have ever been very faithful to the church and the gospel. Young Clinton Matthews now has seven children and I have blessed every one of them and now the oldest is fourteen years of age.

Yet none of this family have seen fit to be baptized, although they have believed the gospel from childhood. When I blessed the latest addition to this family upon this last visit, I suggested that I thought it about time that the parents begin to do something about it, because they had always given their loyal support to our work throughout the years. At this the mother of the seven said she had been ready for some time but that since it was her husband who had been the means of her coming in contact with the gospel she felt that he should now take the lead in connecting himself with the work. However, their attitude has so impressed their children that now the older ones are beginning to talk about being baptized. Maybe the children will eventually lead the parents into the work. This same condition exists in another of these young descendants of the Joseph Matthews family, and I blessed another grandchild born into the Joseph Matthews, Jr., family. They also have a number of children and I have blessed all of them during the years of my ministry among them. While in Montfort, we held a number of preaching services and while there was no very large attendance at any of these meetings, quite a number of outsiders did come out, and all took some of our literature. Some of these had attended our meetings a year ago and seemed much impressed by what they heard and also from the tracts we gave them. Adjacent to Montfort about fifteen miles we have Platteville and Lancaster in Grant County, Wisconsin. Scattered about in the vicinity of each of these places we have quite a goodly number of members. At Platteville, we have the Harnets, Manuels, and Sister Tindell. Midway between Platteville and Lancaster, we have the Wm. Matthews family. Brother William was an elder and acted as pastor to these scattered saints until his death several years ago. There therefore, remains the widow Sister Tony Matthews and her family, now mostly married and with families of their own. But here again we find a very similar situation to that in Montfort. The girls, now all married but Flossie and Beth, are all members of the church while the boys are taking the same attitude as the Joseph Matthews boys in Montfort. I bless their babies, but they do not seem to realize that their first responsibility to those children would be for them to set the example and become members of the church, in which case there would be no question of their children following them. Of the girls mentioned who are now members of the church, may be mentioned; Mrs. Ruby Tindell, Mrs. Virgil Tracy, Mrs. Sylvia Axtell, and Mrs. Kitty Krone, all of whom live in the old neighborhood except Mrs. Tracy who lives at Marsfield, Wisconsin. Then the girls at home Flossie and Beth are also members. We have visited all of these except Sister Tracy at Marshfield, that place having been out of our convenient path of travel.

From Grant County we came to Sparta, in Monroe County and there held nightly services at the home of Bro. Peter Marquette. Here lives the families married and single of the August Brockman and Marquette families.

While in Sparta we had a rather interesting experience. I have previously told of the extreme bitterness that was engendered there by the Reorganiza-

tion elders at the time we transferred to the Church of Christ and were instrumental in obtaining the transfer of Grandma Brockman and her daughter Gladys Marquette with whom Grandma Brockman made her home, and the oldest son August, with their families. All of whom later came into the church by the baptism of those who had not been baptized and were members of the Reorganized church. I had baptized practically all of the adult membership of the Restoration there over thirty years ago, but after our transfer in 1926 the other elders had succeeded in alienating all, except the two families mentioned and I later learned that a special meeting had been held where all were asked to pledge themselves to ostracize me absolutely. So through the years since our connection with the Church of Christ, we have held our meetings at the Marquette and August Brockman homes, none of the other members of the family had dared to break their pledge and attend a single one of our meetings. Four years ago, I received a very urgent call by long distance telephone in my home in Independence, Missouri, that Grandma Brockman was passing, that the doctor had given her only a few hours to live and that the whole family had been called to her bedside. I arrived there the following day and found Grandma in a coma, conscious only at intervals. The only rest she had been receiving was when under the influence of an opiate. Sister Marquette said she felt that Grandma should be awake and conscious when I administered, so I waited till this happened and then when Grandma was informed of my presence she asked for administration. I administered and she immediately fell into a natural sleep right under my hands, and slept for hours, and when she awoke seemed almost like herself again. I remained and repeated the administrations, and about the third day after I had administered she was up and even out helping in the kitchen, and she lived until just this last winter. In the interim of years, the next oldest son Isaac had been ordained an elder and made pastor of the Reorganized group. The healing of his mother did make a marked change in the attitude of the various members of the family, so much so that I began to be invited to their homes, but they still refused to attend any of our meetings. Grandma pleaded with them to stay to the services but to no avail except in isolated cases where some of the younger members of the family did hear a sermon or two, but Elder Isaac remained adamant, and so finally his mother told him that there would be one sermon of mine that he would hear, and when he asked what that would be, she replied that it would be at her funeral because she was determined if I was living when she passed away that I should conduct her funeral. Well that happened last February, and I was in the home nearly a week before her passing and on the Sunday before her death attended the Reorganized morning service, both Sunday School and preaching, and to my astonishment Elder Isaac Brockman asked me to take charge of the morning preaching service and their present missionary Elder James Dougherty preached a very good sermon. He and his wife also did the singing at the funeral of our aged sister, which occurred the following week, and at this funeral service the whole family were present as well as most of the members of the Reorganized church. We hoped that this

would break the ice and induce a better understanding and fellowship between these old time gospel children of mine, and, in fact, in a way it has done so, but they still remain obdurate so far as attending our meetings is concerned. However, on our recent visit there, Sister Flint and I did attend their morning Sunday School, and the Superintendent asked me to teach the senior class and I did. We had a very enjoyable time, but that seemed to be the extent to which they would make concessions, because while I preached each evening during the following week, not one of them attended our services. I suppose they still feel bound by their pledge even though they are forced to admit that I am still preaching the old time restored gospel. Institutionalism seems to be the main objective of that group. In looking over that group that Sunday morning all but one or two of the adults present had been my converts in years past, and I had baptized them. It made me rather sad.

From Sparta we went up to Black River Falls, where we usually make our missionary headquarters while in Wisconsin. Here we immediately began a series of meetings. Bro. Clyde Babcock is pastor here, and we have the families of the Tuckers, Bowens, Eddys, and Muths besides the Babcocks, and Sister Reithel Thompson. We had some very good meetings, and in the distance we can hear the tinkle of wedding bells, and a double wedding at that. This we expect to attend to about the middle of August. More on this later.

Among our Black River Falls group we also have our Sister Clara Bowen for whom special prayers have been asked for some time because of her very serious illness, but whom, we now feel, may be restored to health as we found her much improved. We still remember her. Also at Bangor, Wisconsin, a small town down near La Crosse, we have Sisters Gertrude Culpitt, and Lila Olson. We visited Bangor, but Sister Olson works day times so we did not get to see her, but hope to do so when we visit that point later.

In Black River Falls lives Congressman Merlin Hull, an old time friend, and since he was home until he was called to Washington for the special session now underway, we visited him and discussed the possibility of carrying out the recent conference order to send for Bro. Johannes Denniger in Germany and have him come to this country. We expect to continue our negotiations later when he returns. He feels that there will be no difficulty in this matter.

While at Black River Falls, we received an invitation from Elder Thomas Maley to run over the line into Minneapolis, as it isn't far from Black River Falls, Wisconsin over there. We went and had a very nice service on Sunday, and spent a few days visiting the families of the Schindlers, Darbys, and Hatchers in the city also the Brn. Green who now live at Chicago City nearly forty miles from Minneapolis and near the Wisconsin line. Here we also had a very pleasant visit with Miss Inger Dahl. Years ago when we were living in Minneapolis, we occupied a room in her rooming house and became very friendly so much so that we held a number of services in that home and made quite an impression. Also it was while we were in that home that her aged father passed away and I was

at his bedside and he passed away in my arms. This seemingly created a tie that still remains and she welcomed us like an absent member of her family.

From Minneapolis we ran down and stayed over Sunday with Elder Frank L. Knapp and family of Mapleton, Minnesota. They have been temporarily in Minnesota for the last five years, but have their real home near Black River Falls, Wisconsin where they hold their membership. We had a very pleasant visit with them, although there seemed to be no opportunity for holding services.

It is two hundred miles from Mapleton, Minnesota to Black River Falls, Wisconsin so we returned there and stopped over night and the next morning we came over here to Oconto, Wisconsin, another two hundred miles. Oconto is on Green Bay on the extreme north-eastern part of the state. Here lives my only remaining brother in the flesh and since his health is so very poor, we always try to give him a little of our time each visit we make to Wisconsin. He has had five major operations and so has very little hopeful outlook for the future. He has visited us at our home in Independence, so is quite well known to Independence saints. In a day or two we will return to Black River Falls, where we are going to try to get some work started among the Winnebago Indians who have a reservation just on the outskirts of Black River Falls.

Black River Falls also occupies quite a prominent place in the history of the Restoration, as it was there that the timbers for the Nauvoo Temple were cut and floated down Black River to the Mississippi River and from there on down to Nauvoo. There is a marker on the site of that old saw mill where these logs were sawed. More later.

THE MISSIONARY FLINTS.

THE KINGDOM

The Kingdom of God is the Kingdom of Love. Its center is in your heart. It is as great as your love is great. It includes you and everyone you care about. It can enfold your family, your church, your state and your country. It can expand to encompass the peoples of every race and nation. It can stretch into the infinite.

The Kingdom of God is your world which knows only one law, the Law of Love. Here happiness abides because everyone is about his Father's business, the business of love. Here there is no labor problem for all work is a labor of love and it is endless. The payment for service is service, the service of love, which overflows the cup. Here is no darkness for all things are made clear; no problems, only challenges; no sorrows, only lessons to learn. And here is peace, for every one is seeking fulfillment, the fulfillment of love.

In this Kingdom the spirit of love guides you in every step you take. Miracles happen all along the way, as many and as great miracles as you expect. The Kingdom is at hand. It is come to you when your love expands until it makes a heaven of your earth.

CLAIR STEWART BOYER.

KEY-HOLE RELIGION

(Continued From Last Month)

Scriptural points used in evidence that those doctrines are erroneous, are omitted here. But the Doctrine of Repentance by the wicked dead, with THEIR obedience, and for their salvation, was shown to be true and sound doctrine as a part of God's Great Eternal Plan of Salvation for all who will accept Christ by Repentance and obedience, when they have an opportunity either in this life, or in the Spirit world, to learn of Him.)

The command of God is that all mankind should WORSHIP Him. We know that Worship of God by His creatures can add nothing to His perfection of being. For Himself, he does not need our worship. It is therefore logical that the requirement that man should worship God, is for the purpose that man may be benefitted thereby.

But, according to the statements of Jesus, some worship is useless. Some worship is in vain, unprofitable. "In VAIN do they worship Me, teaching for Doctrine the Commandments of Men."

It is the devil's deceptive policy to destroy for man, the benefits to be derived from Worship, by cunningly weaving in with the Gospel of Christ, those deceptive teachings and Heresies: "The Commandments of men." Thus it is that by Satan's trickery and treacheries many thousands who believe themselves to be accepted as Worshipers of God, are spending most, if not all their energies in that respect "IN VAIN."

Unprofitable servants! In the light of these facts; should any of us be unwilling to check the Doctrines which we adhere to, by the plain Word of God? We assert with all gravity, and with naught but kindness toward any, that the peoples of the Restoration, the L. D. S. People of all divisions, will indeed do well to re-check very carefully upon some of the Doctrines introduced by Joseph Smith, and which have been accepted largely because of the fact that we know that God did use him in delivering to earth the great Restoration of the Gospel. But when Joseph Smith became a High Mason, in direct disobedience to the teachings of the Book of Mormon against affiliation with Oath-Bound institutions, and when he promoted the building of a Masonic Temple in Nauvoo, he at that time was surely following the lead of a deceptive spirit which opened the way to a number of False Doctrines, and Doctrines of men.

Let's be safe by following the proven Doctrine of Christ, rather than to compromise by accepting any of the questionable "Doctrines of men," which were presented by Joseph Smith at a time when he had become enmeshed in certain very definite clouds of Spiritual Darkness.

Parable of the Wicked Key-Hole Religion

Behold, we declare unto you this day, the Parable of the Wicked Key-Hole Religion.

There dwelt in a certain City many people who were kept Spiritually Blinded by their false shepherds,

who were teachers of the "doctrines of men." These false shepherds loved darkness rather than light, because their deeds were evil.

In their sanctimonious Decoy-practice, whereby these False Teachers sought always to lead the people into deeper darkness, they directed that the people assemble to worship the Lord in densely darkened places.

In their determination to keep the souls of their respective flocks in a degree of darkness comensurate with their own Control in Leadership, and this that they might the more easily fleece them unto their own gain, these false shepherds regarded not the souls of men, neither any commandments of God.

For their own hypocritical purposes, they caused the people to be assembled for "worship," in various deeply darkened Houses.

These houses of specially prepared darkness were called CHURCHES.

It became a common practice among these wicked teachers, that they allow only a little of God's Glorious Sun-Light to enter their Sanctums.

Instead of conducting a Free-Pulpit and Open-Bible Challenge to false doctrine, they specialize on maintaining Closed Pulpits against others. Some of them even flaunt rank and distorted specimens of their Doctrine and Covenants exhibits of treacherous Doctrines of Men, barring all kindly analysis which would test their truth or error.

Thus it is that one small beam of light only, they permit to enter through their Priest-Craft KEY-HOLE.

Hence it was that this true Parable, showing the facts of their wicked doing, came to be known as the KEY-HOLE RELIGION Parable.

When their flocks were assembled in their various Churches if a little light, other than through their own Key-Hole should chance through some crevice, they command forth-with, that such crevice shall be tightly sealed at once, and that all light shall be carefully excluded, except the little beam coming through their own Ecclesiastical Key-Hole.

For they fear that if too much of God's Great Light should be permitted, their Shearings from the Flock might be seriously decreased.

Thus it came to pass that in this true parable of the Wicked Key-Hole Religion, all their deceived communications were taught to testify in their worship assemblies, while pointing to the little beam of light flitting through their DENOMINATIONAL KEY-HOLE, about as follows:

"I know that this is the True Light of the Lord!" or that: "Ours is the Only True Church." Or, "I know that this little Key-Hole Light Opens the Only Door there is for Salvation," etc., etc.

The Great Whirl-Wind

Finally there came a great Whirl-Wind from the Lord. It blew down those Houses of Spiritual Darkness

and of Wicked Key-Hole Religion. That destruction of the Barricades of Darkness let in great floods of God's Glorious Sunlight, unto the Liberating of Souls that sit in darkness.

Among those wicked teachers of the Doctrines of men, there befell a day of Weeping, and Wailing, and Gnashing of teeth.

Go ye therefore, "Clear your darkened windows, Open wide the Door and Let a Little Sunshine In," lest as in a snare the great coming day of God Almighty should catch us glued to our little KEY-HOLE LIGHTS, and we be found UNPREPARED.

Beware of the Doctrines of Men.

THE PRE-EXISTENCE OF MAN

(From an old, old Restoration Publication)

—Editor.

"In the beginning God created the heaven and the earth. * * And God said, Let us make man in our own image, after our own likeness. * * So God created man in his own image, in the image of God created he him; male and female created he them."—Gen. 1:1, 26, 27.

"These are the generations of the heavens and of the earth when they were created, * * And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had no caused it to rain upon the earth, and there was not a man to till the ground."—Gen. 2:4, 5.

God is Spirit; he that worships, must worship him in spirit and in truth. God created man in his own image, like unto himself; God is spirit, thus he creates man in the spirit, or a spirit man, for he says he created him male and female, and yet there was not a man to till the ground. Why? Because there was no plant nor herb yet on the earth, nor tree nor any living thing for God had not caused it to rain upon the earth yet, for the earth was without form and void; but after he had created all things in the spirit, or the spiritual part of all created things, he caused a mist to go up from the earth and watered the whole face of the ground, (chapter 2:6) when all vegetation began to spring up and to grow. Then God formed man (as we behold him) out of the dust of the ground, and breathed into his nostrils the breath of life (or the spirit man that he had already created) and man became a living soul (verse 7). In the beginning God created man, male and female, but when he formed man (Adam) he takes him out of the earth, and takes one of his ribs and makes Eve, and that, after Adam had for a long time been taking care of the garden of Eden. Read the whole of chapter 2. After God had formed Adam out of the ground, and had set him to work in the garden, he saw that it was not good for him to be alone, so he makes him a help meet; notwithstanding, God had created man, male and female before there was any garden of Eden, and before there was a man on the earth; yet God had formed out of the ground all manner of beast and reptile, birds, and creeping things, all had mates except Adam, God had created him one, but had not formed her a corporal body as

yet, so he caused a deep sleep to come over Adam, and he, the Lord, takes a rib from Adam's side, and from it he forms a body for the indwelling of the spirit female, which he had created in the beginning. We find that man is composed of two different elements, spirit, which is immortal, eternal, indestructable. Why? Because it is like God; God created it like unto himself; and clay, Why? Because God formed it (the body) out of the dust of the earth; and this fact was well understood by the children of God away back in the early ages of the world's history. The great preacher says: "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it," (Eccl. 12:7), also (Eccl. 3:21), "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth." There is no man that hath power over the spirit to retain the spirit. Why? Because when God calls the spirit to leave its tenement of clay it must go, and the body must go back to its mother earth, and molder back to dust, out of which it was taken. Zechariah says, "The Lord which stretched forth the heavens and layeth the foundations of the earth; and formeth the spirit of man within him."—Zech. 12:1. "With my soul have I desired thee in the night; yea, and with my spirit within me will I seek thee early."—Isa. 26:9. "And they fell upon their faces, and said, O God, the God of the spirits of all flesh."—Num. 16:22. "The body without the spirit is dead."—James 2:26. The words of Elihu the Buzite, as recorded in the book of Job, chapter 32, verse 8: "But there is a spirit in man: and the inspiration of the Almighty giveth them (the spirit and body) understanding." "If he set his heart upon man, if he gather unto himself his spirit and his breath."—Job 34:14. "As for me is my complaint to man? and if it were so, why should not my spirit be troubled?"—Job 21:4. "When my spirit was overwhelmed within me."—Ps. 142:3. "Therefore is my spirit overwhelmed within me; my heart within me is desolate."—Ps. 143:4. "The spirit of a man will sustain his infirmity; but a wounded spirit, who can bear?"—Prov. 18:14. "I, Daniel was grieved in my spirit in the midst of my body."—Dan. 7:15. God in talking with Jeremiah revealed to him the fact of the pre-existence of man, for he says, "Before I formed thee in the belly I knew thee: and before thou comest forth out of the womb I sanctified thee, and ordained thee a prophet unto the nations."—Jer. 1:5. Now, in order for God to know, sanctify and ordain Jeremiah before he was born in the flesh, he would, as a consequence, have to do so in the spirit world; he would have to be one of those men that God created in the heavens in the beginning, as recorded in Genesis 1st, as it is written, "Jacob have I loved, but Esau have I hated." And there was a man sent from God whose name was John, he came into the world for a witness (John 16:7). Bear in mind that he was sent from God, he would of necessity have to be with God before God could send him to earth; and as he came to be a witness, to bear witness of the light spoken of in the preceding verses, which light was the Christ of God, he would have to be conversant with the facts, for which he was sent to bear witness, before God would send him, as we do not call on a man to bear witness to a matter that he knows nothing about. And as a further evidence of John's pre-existence, we read that

the angel that came to announce his advent into the world, in the flesh, when he came to Zechariah to tell him that Elizabeth should bear a son, "And thou shalt call his name John. * * And he shall go before him in the spirit and power of Elias."—Luke 1:13-17. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not that he was Elias; but confessed, saying, I am not the Christ."—John 1:20, 21, I. T.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise partook of the same."—Heb. 2:14. Then, they were children before they partook of the flesh and blood, or they would not have been called children, and as Christ pre-existed, for he was with the Father from the beginning, he likewise done like unto, or as the children had done, took upon himself a body of flesh and blood. As a proof of his pre-existence, please read Isa. 9:6; Heb. 1:8; Ps. 2:7, 12; Matt. 3:46; John 10:36; 1:3; Eph. 3:9; Col. 1:16; John 1:2; 7:29; 8:42; 16:28; 17:5; Dan. 3:25; 7:13; and as a proof of the conscious existence after death, please read John 16:28; "I came forth from the Father, and am come into the world: again, I leave the world and go to the Father." "For in this we groan; earnestly desiring to be clothed upon with our house which is from heaven: Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord: Wherefore we labor, that, whether present or absent, we may be accepted of him."—2 Cor. 5:2, 6, 9. "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved."—1 Cor. 5:5. "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."—John 5:25. If the dead were unconscious, how could they hear the voice of the Son of God? It is recorded in Matthew's testimony, "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: * * And behold, there appeared unto them Moses and Elias talking with them."—Matt. 17:1-3. Now Moses had died and was buried about forty-one generations prior to the time here spoken of; he was one of the dead, yet he could hear the voice of the Son of God, and could talk with him face to face, the same as all the dead may hear by a conscious existence in the spirit world after the death of the body. Some may say that Moses had been resurrected; let me here state, that Jesus was the first fruits of them that slept, was the first to break the bars of death (1 Cor. 15:23), consequently, Moses was not a resurrected being at that time, for Christ had not been put to death yet. Stephen was aware of the conscious existence of the spirit after death, when he was being stoned to death by the Jews, and he, calling upon God, said, "Lord Jesus receive my spirit."—Acts 7:59. Paul says in his letter to the Phillipians, 1:23, 24: "For I am in a strait betwixt two, having a desire to depart; and to be with Christ; which is far better: (more to be desired by Paul) Nevertheless to abide in the flesh is more needful for you." And he further says, (2 Cor. 4:16) "But though our outward man perish, yet the inward man is renewed day by day." "For we

(Continued on Page 143)

NEWS FROM THE LOCALS MINNEAPOLIS NEWS

I do not have news for every month, so in this instance I will go back for some time, which will make some of the news old. Nevertheless, I know that we are all interested in what our brothers and sisters in this great work are doing.

Brother Darby took his two weeks vacation in June, and spent it in Council Bluffs, Omaha, and McClellan. He says it was one of the best vacations he ever spent. The membership down there sure gave him a royal welcome. He was privileged to preach a few sermons, also to administer to the sick, especially to Mary Lois Harris who has been ill so long. The last report is that she is much better, for which we are thankful to our kind Heavenly Father. We are all praying for her and we know others are too. The results are in God's hands.

Brother C. P. Hatcher was united in marriage to Ida May Zumba, on June 29th. Brother Darby officiating. We wish them much happiness in the declining years of their lives.

On July 22, Joseph Darby and his wife became the proud parents of a ten pound, ten ounce baby boy. Needless to say that the grand parents are also proud.

Brother and Sister Flint spent a few days in Minneapolis. We enjoyed their stay very much and hope they can come again.

On July 24th, our church group, with a few friends, drove to Chisago City for a picnic at the home of Brother and Sister Irl Greene. They have a beautiful place and a wonderful time was reported by all who attended, and of course, there was food in abundance which every one enjoyed. We had the opportunity of meeting new people, and one man especially who seems interested in what the gospel teaches.

Let us all keep our lamps burning so when we come in contact with such people we will have the inspiration to teach them the truth and they will realize that it is the truth.

ALICE DARBY.

Sister Darby adds this fine personal reference. "Brother Flint I have doubtless made some errors in the above news letter, but I hope you will be able to read it. I hope you and Sister Flint are having a profitable time and may God's blessings go with you."

Thank you Sister Darby, the good will you express is reciprocated.

THE EDITOR.

HOUSTON

Sunday, June 6, Elder and Sister Louis Boyce, Sr., with a number of others of the Ferguson branch, and Elder and Sister Arthur Smith and several of Ava, met with us. Elder Smith being the speaker at 11 a. m. After the morning services all met at the home of the writer and spread a bountiful lunch on tables out on the lawn. After lunch we enjoyed a spiritual sacrament and prayer services. The day was very much enjoyed and only wished for more time that the children might have enjoyed more of God's nature in the country.

We meet each Friday night for Bible study which is being helpful to all of us. Elder Paul Mercer preaches the first Sunday of each month.

SISTER ANNA KEENEY.

THE BOOK OF MORMON VINDICATED

By Elder I. M. Smith

Chapter 1

The Mission Of The Book of Mormon

In the investigation of that which purports to come from God, it is not safe, as a rule, to make the opinions of men the standard by which to determine its truth or falsity. The Savior has said;

"That which is highly esteemed among men is abomination in the sight of God."—Luke 16:15.

Then, on the other hand, the Apostle Paul tells us that those things which are "base" and "despised" in the eyes of the world, are the very things which God uses to do his work. After telling us it is "the weak" and the "foolish" things of this world which God chooses to confound "the mighty", and "the wise", he says:

"And the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things which are; that no flesh should glory in his presence."—1 Cor. 1:28, 29.

The prophet Isaiah also represents the Lord as saying:

"For my thoughts are not your thoughts, neither are your ways my ways saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55:8,9.

Now, as God abhors the things which men look upon as being grand and noble, and chooses and honors the things which men look upon as being base and despicable; and, as God's ways and thoughts are so far above the ways and thoughts of men, we ought to be able to see the folly of judging the work of God by human standards. But, when men persist in judging the things of God by human standards, and also persist in condemning without hearing the evidence, it is something WORSE than folly. The wise man has well said:

"He that answereth a matter before he heareth it, it is folly and shame unto him."—Prov. 18:13.

And Nicodemus when the priests and Pharisees were so anxious to condemn the Savior, rebuked their injustice by saying:

"Doth our law judge any man before it hear him and know what he doeth?"—John 7:51.

We can all see the force of this rebuke, and also the injustice of the course pursued by the priests and Pharisees. But, while it is easy for man to see the folly and injustice of others, it is sometimes difficult for them to properly sense it, when it exists in themselves, although it may be constantly showing itself both in their words and in their actions.

A great deal of folly and injustice has been indulged in, by the wold-be-wise, in regard to the book of which I am now writing—The Book of Mormon—and, through this folly and injustice, those who believe the book to be true, have been misrepresented, and slandered, villified, and greatly misunderstood by the people.

The Book of Mormon was first published in 1830, and has been, no doubt, the least understood by the people, and the most glaringly misrepresented by its enemies, of any book in the English language. This is easily accounted for when we consider the nature and object of the book, in connection with the perversity of human nature as recorded in all the history of the past. The book purports to be an inspired record, and to have been brought forth and translated by direct of God. Not only does it claim divine inspiration, but its grand object, the main cause of its being sprung upon the world at this time, is to establish a TRUTH; a truth of such great importance to the human family (and so destructive to the devil's work upon earth) as to make its promulgators and defenders the special objects of vile slander, intolerant persecution, and unrelenting hatred, in all ages of the world.

Before telling you what particular truth I have reference to, I shall tell you in as few words as possible, what the Book of Mormon is. The main body of the work is a history of a colony of Israelites who came out from Jerusalem about six hundred years before the coming of Christ. Their leader's name was Lehi, a descendent of Joseph who was sold into Egypt. After leaving Jerusalem, the colony divided. Those who were wicked and rebellious followed Laman, the oldest son of Lehi; and the righteous followed Nephi, one of his younger sons; hence they were called Lamanites and Nephites. The Lamanites became idolatrous, while the Nephites worshipped the God of Israel. The Book of Mormon gives the history of this people, their wars and their contentions, their righteousness and their wickedness, their prosperity and their adversity, with the teachings of their prophets down to four hundred years after the coming of Christ, making a consecutive history of them for one thousand years. It tells us that Christ came to this continent after his resurrection, showing himself to the people, preached the gospel to them, and organized a church among them; that the church he organized here, the gospel he preached here, the ordinances he taught and practiced here, were the same as the church he organized, the gospel he preached, and the ordinances he taught and practiced on the Eastern Continent at Jerusalem.

In addition to the history of this Israelite colony the book gives an account of another people who came from the tower of Babel at the time the Lord confounded the language of the people, and scattered them abroad "upon all the face of the earth." This people were led by Jared and his brother, and were called Jaredites. They came to this continent under the direction of the Lord, rose to be a powerful people, were wonderfully blessed, both spiritually and temporarily, turned from the Lord in their prosperity, and when fully ripened in their iniquity, were destroyed from off the land, just before the landing of the Israelite colony. The Book of Mormon does not pretend to give those records in full. The Israelite or Nephite record was abridged by Mormon, one of the Nephite prophets. To this is added a brief synopsis of the Jaredite record by Moroni, the son of Mormon. The bulk of the work, however, was written by Mormon, which accounts for its being called "The Book Of Mormon."

Some four hundred years after the coming of Christ, Moroni, the last of the Nephite prophets, being directed of the Lord, took those records and hid them in the earth, having been promised of the Lord that they should be brought forth, in the last days, and translated by the gift and power of God. This promise has been fulfilled, we believe in the present century. Many have rejected the work without examining it, simply because of its marvelous nature, because of the peculiar strangeness which attaches to it. Such people should remember that "truth is stranger than fiction," and that the works of God are generally "counted as a strange thing" by the human family.

The Book Of Mormon was brought forth, translated, and published to the world by Joseph Smith Jr. That he was divinely inspired for the accomplishment of this work will surely appear to all who will lay aside their prejudice, and, in the light of God's word, and the signs of the times, make a critical examination of his claims and the work he did. From the history of Mr. Smith, we learn that he was born, December 23, 1805, in Sharon, Windsor county, Vermont; that in 1820 he lived with his father's family in Palmyra, New York; that during this year he attended a religious revival and became very much interested in his soul's salvation; and that the question of questions, which then and there confronted him, was, "Which of all the churches is right?" He was a boy without education, and only in his fifteenth year, but he clearly saw (what any boy of even ten years ought to be able to see) that it was impossible for all the churches, differing as they do in organization, in doctrine, in teaching, and in practice, to be right. He thought some ONE of them was right, but he was unable to decide which one it was. In his perplexity he was told to read the Bible. He did so, and among other things he found this:

"If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him."—James 1:5.

Was it wrong for him to read this? You say, "No." Was it wrong for him to believe it? You say, "No." Well, if he READS it and BELIEVES it, would it be wrong for him to OBEY it? Again you say, "No." So say I; so says every Bible believer; and so he thought. He was seeking the kingdom of God, and was perplexed and in doubt as to which of the many ways presented for his consideration, was the straight and narrow way; he really lacked wisdom. He READ this scripture and BELIEVED it. You say he did right. He found that those who lacked wisdom were **commanded** to ask of God, and having **read** and **believed**, he felt that he should **obey**. He tells us that after he decided to ask God, he went to the woods, and kneeling down, poured out to God the fervent prayer of his soul, asking the Lord to show unto him which of all the churches was right. All agree that in this there was nothing wrong, nothing unscriptural. But there is a promise, in connection with this command, to those who ask for wisdom; and that promise is, "and it shall be given him."

Now, if this boy had gone back to his religious teachers and told them this text was false, that he had
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know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. 5:1. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"—Rev. 6:9, 10. Now, those men were prophets and holy men of old, that had been slain by the enemies of righteousness, and they were in a conscious state, and were painfully aware that they had been shamefully treated while on the earth in the flesh, and were anxious for the time to come when they could be avenged on those who had robbed them of their earthly life. "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thy hands."—Job 14:14, 15. "We are confident, I say, and willing rather, to be absent from the body, and to be present with the Lord."—2 Cor. 5:8. "And thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof."—Prov. 5:11-12. When a man's body and flesh are consumed, how can he mourn and lament his fate, if he is in an unconscious state or condition? "And I heard a voice from heaven saying unto me, Write, Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14:13. Their works do follow them where? to their grave? No, to the courts of heaven, to the throne of the living God. Please read the 16th chapter of Luke, 27th to 31st verses, and then say that man is not conscious between death and the resurrection. Was the rich man unconscious when he lifted up his eyes in hell, being in torment, when he wanted Lazarus sent to his father's house to warn his brethren, "lest they also come into this place of torment?" If he was not conscious, he would not realize that he was in torment, and this brings us to the mission work of Jesus Christ, a part of which was to release, redeem, and bring back men and women from hell, the prison house, or pit, for the Lord says through Isaiah: "I the Lord have called thee in righteousness, and I will hold thine hand and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isa. 42:6, 7. The place where the spirits of the wicked are kept, is quite frequently referred to in the holy Scriptures as hell or hades, prison house, or pit, a place of darkness, of torment. See Ezek. 32:27—30, also Isa. 24:22. "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isa. 61:1. "That

thou mayest say to the prisoners, Go forth; to them are in darkness, Shew yourselves."—Isa. 49:9. Zechariah says in speaking on the same subject, "As for thee also, (speaking in regard to Christ, for proof see Zech. 9:9) by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope; even today do I declare that I will render double unto thee."—Zech. 9:11-12.

Now, in order to prove that the prisoners here spoken of were the spirits of men and women that had once lived on the earth, and that a part of Christ's mission on earth, was to liberate those spirits held in captivity by the evil one, we have but to turn to, and read the testimony of St. Peter, as recorded in his first epistle general, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which (by the Spirit) also he went and preached unto the spirits in prison; which some time were disobedient, * * in the days of Noah while the ark was preparing."—1 Pet. 3:18-20.

Now, I would call your mind back to what we read in Isaiah and Zechariah, they, (the prisoners) could not have been in the flesh, for Christ himself says, (as recorded in Luke 24:34) that a spirit hath not flesh and bones as ye see me have, but he went in spirit to preach to the spirits in prison (those that had lived but were destroyed by the flood) while his (Christ's) body lay in the tomb; as an evidence of this fact, he tells Mary after he arose from the grave, "Touch me not, for I have not yet ascended to my Father" (John 20:17), but had been to the prison house preaching to, and liberating the captive spirits, fulfilling the mission for which he was sent by his Father, and Peter gives us to understand the object of his mission to the prison house, was that they might accept the gospel and come back into favor with God, for he says, "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit," or as a better translation has it, "but live in the spirit according to the will of God."—1 Peter 4:6. All men must be judged by the same law, namely, the law of the gospel; and in order for them to be judged by the gospel they must have the privilege of hearing and accepting, or rejecting it; and before they can hear and obey, it must first be preached to them. Jesus Christ is the author of salvation unto all who believe and obey him (Heb. 5:7), as it is written, "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. 10:14, 15. John the Revelator says he "Saw the dead small and great stand before God; and the dead were judged out of those things which were written in the books, according to their works."—Rev. 20:12. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."—John 12:48. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body."—2 Cor. 5:10.

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taught by our Lord and Saviour Jesus Christ, and not only that part which suits our individual purpose, and then the decline of the gifts will no doubt be prevented, and there will be no need to dwindle in unbelief. And there is a need to be much concerned about statements in regard to the gifts, contained in the reports to the general conference of the Reorganized Church of Latter Day Saints. We read in the Saints Herald, April 6, 1948, Page 415. We quote, "The exercise of the spiritual gifts has caused us some concern in two directions. A marked lack of wisdom has sometime been apparent in this connection.—There is need for wise and patient instruction and administration here. Scaremongering through 'prophecies' of dire disaster must be held in check. Such 'messages' center the attention on physical fears instead of enlightening the Saints concerning their rich spiritual obligations and privileges." SIGNED, F. H. Edwards.

The statement about the spiritual gifts must be held in check, because of any spiritual gift or prophecy about any dire disaster, would seem to be a contribution to unwise instruction, and lead to a marked departure from the gospel as taught by our Lord and Saviour Jesus Christ, and the decline of the spiritual gifts of the gospel.

There is another report to this same general conference of the same church, that contains a statement of approval of the instruction given about the spiritual gifts being held in check. In the Saints Herald for April 9th., 1946, page 403, we read this; "I was associated with Apostle F. Henry Edwards in the Eastern Central States Mission,—conditions in this field will doubtless be covered in his report, and the conclusions which are therein I find myself happy to endorse." SIGNED A. A. Oakman. Now, since there is a conclusion in the report mentioned, e.g., that the spiritual gifts MUST be held in check, then there must have been agreement between these individuals in regard to this conclusion, because happiness is found in their agreement.

But, we feel that the attempt to check the gifts, which are messages of warning, instead of blessing given to suit individual purposes, will hasten that time spoken of in the Book of Mormon, where we are told that if the time ever comes that we do not have them, it is because of unbelief.

D. J. MORGAN.

WEDDING BELLS

Saturday evening, August 14th, we performed the marriage ceremony which made our fine little sister, Beverly Pearl Eddy, of Black River Falls, Wisconsin, the bride of Mr. Frederick Hesse of West Salem, Wisconsin.

The service was a candle light service in the little Reorganized Latter Day Saints church at Wrightsville, near Black River Falls, Wisconsin.

Beverly is the youngest child of Brother and Sister Chas. Eddy, of Black River Falls, Wisconsin, whom we baptized nearly thirty-seven years ago. She is also a sister of Mrs. Verna Jones, who has contributed some splendid articles for the Advocate, that have been en-

joyed by all who read them. Beverly too is a loyal little saint, and while her husband is not now a member of the church, he has attended our meetings this summer and seemed to greatly profit by them and so we hope that in time he will unite his faith with his fine little wife. They will make their home in Sparta, as Mr. Hesse is employed as a machinist in La Crosse, Wisconsin.

The Eddy family are all members of the church except a couple of the boys, and it is a large family. (We baptized Beverly about four years ago, B. C. Flint) One daughter, Sister Dorothy Wilson, is very ill in a hospital in California, and was not able to attend her sister's wedding. She is to undergo a very serious operation, and we solicit the prayers of the saints everywhere, in her behalf.

The Advocate extends to the happy young couple the best of good wishes for a long and happy life together.

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asked God for wisdom and did not get it, they would have told him that he had not asked in faith, and that if he would only believe, God would hear and answer his prayer. But this boy did not return with murmurs on his lips, and disappointment written on his countenance. When he returned he declared that, while he was pleading with God for the coveted knowledge, a "lillar of light," "above the brightness of the sun," descended from above and rested upon him; that he saw "two personages, whose brightness and glory defy all description," standing above him in the air; and in answer to the question, "Which of all the seats is right, and which one shall I join?" he was told to "join none of them, for they are all wrong;" that they teach for doctrine the commandments of men; having a form of godliness; but denying the power thereof;" and that "their creeds were an abomination in his sight," that is, in God's sight.

This was too much for his religious instructors. The idea of the Lord telling a poor ignorant boy that all the creeds and fine spun theories of the scholastic divines of the nineteenth century are an abomination in the sight of God was too much for their human pride to bear. To them it was blasphemy; and like the self-righteous bigots who stoned Stephen, "they stopped their ears," and "with one accord," declared it was all of the devil; that visions spiritual manifestations (of this kind), and angelic ministrations were all things of the past; and that God did not reveal himself in miraculous power now, as he did in the days of Stephen, Paul and John; thus confirming the truth of what Mr. Smith says the Lord told him in the vision; that is, that they have a "form of godliness," but deny the "power thereof."

On the night of September 21st, 1823 Mr. Smith was visited by another heavenly messenger and of him he says:

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