

# 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, October, 1948

Number 10

## Today

Sure, this world is full of trouble—  
I ain't said it ain't.  
Lord, I've had enough, and double  
Reason for complaint;  
Rain and storm have come to fret me,  
Skies were often gray;  
Thorns and brambles have beset me  
On the road—but say,  
Ain't it fine today?

What's the use of always weepin',  
Makin' trouble last?  
What's the use of always keepin'  
Thinkin' of the past?  
Each must have his tribulation—  
Water with his wine.  
Life, it ain't no celebration.  
Trouble? I've had mine—  
But today is fine!

It's today that I am livin',  
Not a month ago,  
Havin', losin', takin', givin',  
As time wills it so.  
Yesterday a cloud of sorrow  
Fell across the way;  
It may rain again tomorrow,  
It may rain—but say,  
Ain't it fine today?

Selected.

## CONTENTS

	Page		Page
Editorial .....	Page 146	Letters .....	Page 152
In the Field .....	Page 148	What Evidence for First Presidency .....	Page 153
Referendum Committee Report .....	Page 149	Prophecy or Divine Revelation .....	Page 155
B. of M. Vindicated .....	Page 150	Pre-Existence of Man .....	Page 157
Local News .....	Page 151	United Workers .....	Page 160

# ZION'S ADVOCATE

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EDITOR IN CHIEF, B. C. Flint, 209 South Crysler St., Independence, Missouri.

ASSOCIATE EDITORS: Metta L. Anderson, 619 S. Crysler, Independence, Mo.; Jean Chapman, 705 S. Logan, Independence, Mo.

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

### TEACH US TO SHARE

God, Thou has given us so much—  
 We have a plenteous store!  
 Teach us to share, to yearn, to care—  
 Teach us to love Thee more.  
 Open our eyes, our ears, our hearts  
 To every human need,  
 Help us to glory in Thy light  
 Instead of caste or creed.  
 Let us not rest content and safe  
 While hungry children call;  
 Teach us to love as Thou hast loved—  
 Thou, who art Lord of all.

—Mary C. Adams.

# EDITORIAL

## DOES DEATH END ALL?

There, perhaps is no subject connected with the study of the Bible and the human race that has created greater interest than the question of what comes, after we leave this term on earth called life. Jesus said, "I am come that they might have life, and that they might have it more abundantly." John. 10:10.

By this statement we do not understand the Lord to have reference too this small span called life in this world, but to man's real existence, which is to abide throughout eternity.

Dr. J. H. Kellogg, a voluminous writer on the subject, says, this, concerning the propensity of mankind to reflect on the subject of that abundant life: "Universal belief in a spirit or soul. \* \* \* \* As a means which renders possible a future life. All nations have believed in a soul, from the earliest ages down to the present day. All nations, no matter how rude or barbarous, or how refined or civilized, which have had any belief respecting a future state, have believed in a soul as a means of connecting the present to the future life. While seeing that the body is subject to death, decay and dispersion, like the carcass of the beast, nearly all men have believed in something which survives the death of the individual, and bridges over the dark mysterious chasm of death; something which represents the individual after death, and secures his identification in an existence beyond the grave."

The above is taken from a little pamphlet by Elder D. M. Canright, entitled; "Soul Sleeping Refuted." This was after Mr. Canright had spent a lifetime as an exponent of the Adventist theory of man being WHOLLY mortal, and without soul. Then having seen the unscripturalness of the theory, he repudiated it and wrote voluminously against it.

Since however, we are not refuting Adventism, nor any other philosophy, we will simply try to give a brief scriptural analysis of the subject, but with no thought of delving into the deep unfathomable mystery of death and the future of the soul except insofar, as the Scriptures lift the veil. Neither will we speculate beyond where logic, reason and the scriptures invite us to participate.

Yet since the scriptures tell us that, at death there is a separation of the body and the soul; that the body returns to the earth from which it came and the spirit returns to the God who gave it. This is not hard to comprehend, but when taken in connection with the story as told in Scripture, there is another element that enters in, and that is the effect the conduct of mankind while in the earth life affects the disposition of the soul after it enters into the hands of God. There is a very great dissimilarity between the type of life that has been lived by mankind while in this earthly span of life. Hence, speculation sometimes runs rife as to just what God will do with those souls thus placed in his hands? One, quite common theory among religionists is that death settles the whole thing and all the good souls, will go immediately into a place called heaven,

wear a white robe, sit on a golden stair and with a golden harp in their hands fill the heavenly realms with sweet strains of music, and this will be their lot for eternity, while on the other hand those who have been sinful must go to a place they call hell and there in burning flames that never abate they suffer the pangs of the damned also for the endless eons of eternity.

We might find some detached statements in Scripture that could be used to bolster up such a poetic philosophy, but the main inconsistency, of this theory is that it leaves out the Scriptural teaching of a literal resurrection from the dead in which mankind is to be brought back to a physical existence.

Another theory is that whatever spirit or knowledge of God may be held by the individual at death, or the spirit that actuates, or has actuated the individual when death overtakes them must be the spirit that will actuate the individual for eternity. That after the death of the body, the spirit or soul continues on, with no opportunity to change or alter its attitudes while in the spirit world.

With reference to the first of the above named theories we will say little, because we do not wish to make this article too lengthy, except to say that the Scriptures plainly indicate that there ARE two places for the abode of the soul between death and the resurrection, and that all of these texts indicate that the soul NEVER loses its consciousness, whether it be in the place called Paradise, or the place called Hell or the Prison House.

It is the question of not only whether the soul is conscious between death and the resurrection that we wish to notice, but also if there is a possibility for it to change the attitude or understanding had while in life? Or, if it is really true that whatever spirit actuates the individual at the time of death, is that which will follow it through eternity, is the subject that we wish to discuss and we will base our entire position upon an appeal to Scripture.

In the 16th., chapter of Luke's gospel there is a story told by the Master himself, that we will use first in our study. Here he tells about two individuals who first appear as individuals in this life. One rich and faring sumptuously, and the other poor Lazarus, who would eat the crumbs that fell from the rich man's table. Here the picture changes and we see them both in the spirit world. The soul of the rich man in hell, and the soul of Lazarus in paradise or Abraham's bosom. Both are very evidently conscious. Both understand their surroundings, and the reason for them, but here a very important circumstance appears. The spirit of avarice that actuated the rich man has disappeared entirely, and he now humbly asks that Lazarus be permitted to return to earth and do some missionary work among his five brethren. The objection has been raised that the statement in this story of the gulf that was fixed between the places wherein these souls found themselves, proves the impossibility of there ever being any change in their respective circumstances. This might be answered simply by saying that they were both

disembodied spirits; which they certainly were, and the further teaching of the Scriptures that ALL such must eventually be resurrected and reinhabit their physical bodies. However it isn't our purpose to enter into that in this paper. It is the possibility of the souls so disembodied, being given the opportunity of changing their attitude. The question of the object and purpose of punishment in a place of punishment called hell, and also the opportunity of the millions of earth's mortals who never had the opportunity of hearing about the saving power of Christ, in this life having such an opportunity at any time, since the soul NEVER loses its consciousness. In this matter it is very easy to determine the fact that only a very few of earth's mortals as compared to the other millions, have ever even heard about God during their lives. Where then, concerning them, will the promise of a new born Savior as announced by the angels on that glad Christmas morn centuries ago, in which it was stated that the message of that wondrous birth was to be a "message of great joy to ALL people? "Remember there is to be no salvation outside of Christ. And, without the gospel of Christ, Christ has no meaning. So if the spirit that actuates the individual in life must also actuate his soul after death, and since such a small percentage of earth's mortals have ever had this privilege of contacting the gospel, which Paul tells the Romans, "Is the power of God unto salvation, then Christ's mission has been a complete failure, unless the souls of the dead are to have an equal opportunity of hearing this gospel, and obeying it sometime somewhere. And this is precisely what we find taught throughout the Scriptures. Paul in Romans 8:38, 39 says: "For I am persuaded, that neither DEATH, nor life, nor angels, nor principalities, nor powers, nor things present, NOR THINGS TO COME, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Emphasis mine, B. C. F.)

Here Paul teaches that there is no limit to the time or power of the gospel being taught, understood and obeyed. Then in 1 Peter 4:6; "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." These texts need little analysis, as they imply both a state of consciousness between death and the resurrection, and also an understanding and acceptance of the gospel, which is the "power of God unto salvation."

However, there is in the Book of Mormon a statement that has caused some to stumble with reference to the necessity for obedience to the gospel on the part of some. It is found in Moroni 8:20-26, Page 770, and reads as follows; "Little children can not repent; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy. And he that saith that little children need baptism, denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption. Wo unto such, for they are in danger of death, hell and an endless torment. I speak boldly, God hath commanded me. Listen unto them and give heed, or they

stand against you at the judgment seat of Christ. For behold that all little children are alive in Christ, and ALSO ALL THEY THAT ARE WITHOUT LAW.

For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, can not repent; and unto such baptism availeth nothing." (Emphasis mine, B. C. F.)

This reading has been used as a basis for the teaching that we can be saved through innocence or ignorance, in which case those who are thus ignorant are in a better state than any who may have had the opportunity of hearing the gospel, because those who hear MUST obey or be condemned. However, it will be noticed that nowhere in this text is salvation promised. It merely speaks of redemption, and that makes sense, because we are told in the word that ALL of God's creation will ultimately be redeemed, while only those who accept and obey the gospel, will have full salvation in the celestial kingdom of God. So there is a vast difference between salvation and redemption.

Baptism IS NOT necessary to redemption, but baptism certainly is essential to salvation, else Christ's statement to Michodemus was false when he said; "Except a man be born of water and the spirit he cannot enter into the kingdom of God." John 3:5.

Added to the above, the text in question places both little children and the heathen on the same footing, which means that they are BOTH DUAL, having body and soul. For this we are glad, as it permits us to class them together when discussing this matter. No where, in this text is it even inferred that little children will ALWAYS remain little children, which also would include the idea that heathen will always remain heathen, and it is because of this fact that Peter tells us that the gospel is preached to the "dead that they may be judged according to men in the flesh."

Let us just look at this matter for a moment. Countless millions of little children have died in infancy, and in infancy they are totally undeveloped, totally without understanding, totally helpless, totally dependent. Pray tell, by what spirit were they actuated at the time of their death? How in the name of consistency could a life of bliss in a redeemed earth be any comfort or blessing to them? When they died they knew virtually nothing, they must be cared for, they must be fed. They must be taught. And they would have had all of this care had they lived. But they died. They had a body and a soul, and they died in that undeveloped state. What kind of a nursery do our friends who teach the doctrine of salvation through ignorance or innocence, want us to imagine in the redeemed earth? And as we have noticed, the heathen are placed in the same class with little children. It will further be noticed that in the text from the Book of Mormon certain warnings of dire punishment is indicated upon those who would teach the necessity of baptism for those who were undeveloped as we have shown, but a careful reading will disclose the fact that the condemnation mentioned is upon those who teach Against the power of the atonement through Christ. This is

logical. It is true, because there is no power of atonement promised through Christ, except through the GOSPEL of Christ.

So little children pass off from this life and their spirits are in Paradise and THERE they are developed. There they are taught. There they cease to be helpless little children. There they reach the stature of manhood, whereby they can understand the meaning and importance of salvation. Then when they come forth in the first resurrection they are again human beings, fully able to obey the physical requirements of the gospel which would include baptism, that is why we are told that during that time there are those who will reign as kings and priests upon the earth. What are these kings and priests to be doing if not officiating in the ordinances of the gospel? And as we have said, what applies to little children also applies to the heathen.

Let us accept these wonderful truths so as not to come under the condemnation mentioned in the text above. May God bless his truth to all.

B. C. Flint.

#### IN THE FIELD

Our last news from the field found us at Oconto, Wisconsin visiting my brother in the flesh. From there we returned to Black River Falls, stopping one night on the way with our young brother Isaac Brockman, and his family at Wisconsin Rapids, where brother Brockman is employed in a paper mill.

At Black River Falls, we resumed our nightly services, and on Saturday evening we had the beautiful little wedding in the Wrightsville Reorganized church, wherein our splendid little sister Beverly Eddy became the bride of Mr. Fredrich Hesse, and already mentioned in the Advocate.

At Black River Falls we also continued our negotiations with Hon. Merlin Hull concerning the visit of Bro. Johannes Denniger, from Germany to America, for the purpose of being ordained and sent back to his country as a missionary. We have done all we can now from this end in the matter and it now remains for our brother to obtain an American visa from the American Consulate at Frankfort. We have been so advised by the State Department at Washington.

From Black River Falls we again went to Sparta and began services in the home of Mr. John Jones, who had just recently set up his business as a sign painter there. Sister Jones is the Verna Jones, now quite well known to Advocate readers. These services were quite well attended, and Sister Jones is now talking of starting a Sunday school there. While we were there the young newly weds Freddie and Beverly Hesse returned from a short honeymoon trip and set up house keeping in Sparta, so were in regular attendance. We continued through the week there until Sunday, when we held a sacrament service. To this service came Bro. and Sister Chas Eddy and Elder Clyde Babcock and family from Black River Falls, so we made an all day affair of it and had our dinner together in the park. A very fine spiritual time was had. There are now the Marquette

family and the August Brockman families all old faithful standbys in the work there, so there is good reason for them to start a Sunday school. One drawback during that series in Sparta was the intense heat. It made the holding of services in the house difficult.

From Sparta, we went to Milwaukee and held services nearly nightly there. Here we have the Hunholz, Hutchinson, families, and individual members, such as Sister Pearl Mager, Sister Helen Taubert, (Nee Gould) and A Sister Johnson. After the first Sunday there we went to Racine, Wisconsin, where we have the Kovack and Youngs Families and Sister Faye Bowen, from Black River Falls. She is a sister of the Sisters Kovack and Youngs, and all are daughters of Bro. and Sister Leslie Bowen of Black River Falls. In fact, Black River Falls, is the root from which stems our membership in both Milwaukee and Racine. Sisters Hutchison and Hunholz being the daughters of Bro. and Sister Nelson Tucker of Black River Falls. They are also first cousins to the sisters in Racine.

Sunday, September 5th. We held an all day meeting at the home of Brother and Sister Raymond Hunholz, and the Racine folks all came up and we had a truly wonderful meeting. One at which the gifts of the gospel were enjoyed to the strengthening and encouraging of all. This was not surprising because perfect unity characterized the whole day's service. The gift of tongues was a new experience to most of our young members there, and it made a very deep impression. All of the Milwaukee members were present except Sister Johnson, but she come to the evening preaching service, so the day was rounded out with the assurance of God's loving watchcare over his children. At Milwaukee we were privileged to become better acquainted with Mr. Taubert, who is the husband of our Sister Helen Gould Taubert. We find him to be a very nice young man, such as he should be, to be worthy of our fine young Sister Helen.

Leaving Milwaukee yesterday morning we drove here to Lima Center, where lives our staunch members. Elder and Sister Rollo Addie. They have some grandchildren to be blessed and while we did not expect to make an extended stay here they have prevailed upon us to remain over Sunday and hold a service here, and have sent invitations to the Milwaukee and Racine members to come out and meet with us on that occasion. There does not seem to be an opportunity to hold regular services here during the week, but this will give me an opportunity to get my work on the Advocate out.

There are still a number of points yet for us to visit in Wisconsin before we start back through Iowa and again visit the members there.

Our health still remains in a very unsatisfactory state and we solicit the prayers of the saints.

Yesterday on the way out here from Milwaukee, we had a rather interesting experience. We stopped at Whitewater, Wisconsin, for a lunch at noon. It is quite a large town and seat of one of Wisconsin's Teacher's Training Colleges. In a grocery there we met a lady whom Sister Flint, seemed to recognize at

once. Upon inquiring her name we found her to be one of the witness to the marriage of we Flints. Her maiden name was Vera Dowse, and as a little girl lived in Evansville, and grew up with our children, there in the Reorganized church. She was just blossoming into young womanhood when Sister Flint and I were married and she and my oldest brother acted as our witnesses. We hadn't seen her since that time and so I don't think I would have recognized her, but Freda looked at her so steadily because she was sure she knew her, and it came out who she was. She had married and raised a family and was now a widow. It was indeed a very pleasant meeting and she has invited us to return and see her at her home in White-water. If we can find the time we will avail ourselves of this invitation. I don't know where she now stands religiously. She was raised in the Reorganized church. More later.

B. C. Flint.

### REFERENDUM COMMITTEE REPORT

The Referendum Committee met and counted the ballots submitted relative to Bills No. 1 and 2 ordered to the people conference of 1948 with the following results:

Bill No. 1 (Relative to changing to Delegate Conference)

YES, 109, NO, 111—LOST

Bill No. 2 (Relative to the Hand Book)

YES, 29, NO, 194—LOST

Signed:

NICHOLAS F. DENHAM,  
ORA B. DERRY,  
MARION SPRAGUE.

### VAIN WORSHIP

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

Therein lies the leading fault of the so called Religious World.

For us to receive from the Lord the BEST which He has for us, he requires of us our FIRST and BEST always, in our Service to Him.

If, for any reason, we give to God our Secondary Consideration, or less, we can not expect to receive the BEST which He has in store for His people.

Let us give to the Lord **our best** in SERVICE, in THOUGHT, In Worship, In selecting the TIME, and PLACE we devote to WORSHIP, and **of our MEANS for His Cause.**

You are to determine upon all these points. If you decide correctly, **God's Blessings are Sure For You.** If you decide **Incorrectly**, or when we err in our judgment, **He Requires That We Take Our Lessons Over**, till we learn to make decisions which are **for Our Own Best Good.**

James E. Yates.

## BOOK OF MORMON VINDICATED

By Elder I. M. Smith

(Chapter 1 Continued From September)

"He called me by name, and said unto me that he was a messenger sent from the presence of God unto me, and that his name was Moroni; that God had a work for me to do; and that my name should be **had for good and for evil among all nations, and kindreds and tongues**, or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon plates of gold, giving an account of the former inhabitants of this continent, and the source from which they sprang. He also said that **the fullness of the everlasting gospel** was contained in it, as delivered by the Savior to the ancient inhabitants; also, that there were two stones in silver bows—and these stones, fastened in a breastplate, constituted what is called Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted seers in ancient or former times; and that God had prepared them for the translating the book."

Without commenting on the foregoing, I shall ask the reader to examine it carefully, as it will be of help to him as he progresses with his investigation. But if any should feel that the appearance of Moroni (a prophet who lived upon the earth fourteen centuries ago), as an angel, is unscriptural, I would respectfully ask him to read this, concerning the angel that appeared to John upon the isle of Patmos;

"For I am thy fellowservant, and **of thy brethren the prophets**, and of them which keep the sayings of this book; worship God." Rev. 22:9. (also Rev. 19:10).

These texts, in connection with the fact that Moses and Elias appeared unto Christ and three of his disciples on the mount (Matt. 17:1-8), are sufficient to show that the claim here made is in harmony with the history of the past.

In 1827, the plates referred to above were delivered by the angel into the hands of Mr. Smith, who, with the Urim and Thummim, and the help of the Spirit, proceeded to translate them into the English language. The translation was completed in 1829, and, in 1830, it was published to the world as "The Book Of Mormon."

I have given the foregoing outline of what the book purports to be, and of how it was brought to light, as briefly as I could consistent with clearness. Now, I am prepared to tell you what grand truth the book has brought forth to establish; and, if you know nothing of this book only what you have heard from its enemies, you may prepare yourself for a surprise; for, as stated above, it has been the most glaringly misrepresented of any book in the English language, or any other language. The book is so plain and pointed in regard to its own mission that I shall let it speak for itself. The preface to the book says it shall come forth.

"To show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord,

that they are not cast off forever, and also for the **convincing of the Jew and Gentile that Jesus is the Christ**, manifesting himself unto all nations."

Again, in speaking, prophetically, of the relation the Book of Mormon shall sustain to the Bible, it says; "These last records which thou hast seen among the Gentiles shall establish the truth of the first which are the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the eternal Father, and the Savior of the world; and that all men must come unto him or they cannot be saved; and they must come according to the words which shall be established by the mouth of the Lamb." 1 Nephi:3:192-194, Reorganized Ed. page 38.

The book referred to here as "the first records" is the Bible, more particularly the New Testament part of it; hence the "last records" (The Book of Mormon) are to establish the truth of the Bible and make known to the people that they must obey the gospel, as taught in the Bible or they cannot be saved,

Again it says:

"And for this cause I write unto you, that you may know that ye must all stand before the judgmentseat of Christ; \* \* \* and also that you may believe the gospel of Jesus Christ, which ye shall have among you; and also that the Jews, the covenant people of the Lord, shall have other witnesses besides him whom they saw and heard, that Jesus whom they slew was the very Christ, and the very God." B. of M. Mormon. 1:88.

Again:

"Now these things are written unto the remnant of the house of Jacob: \* \* \* and behold they shall go unto the unbelieving Jews and for this intent shall they go; that they may be persuaded that Jesus is the Christ the Son of the living God." B of M. Mormon 2:41.

The grand truth, then, the Book of Mormon brought forth to establish is, that Jesus is the Christ, the Son of the living God, and the Savior of the world. Do you think it strange that a book of this kind, with such a grand mission, should be hated, despised, and misrepresented? Well, it is true; not only in this, but it is true of men also. Those who have accepted the Christ, and contended for a full acceptance of and compliance with his teachings, have shared a similar fate in the past, and his followers are taught to expect the same in the future, as is witnessed by the following;

"By faith Moses, when he had come to years, refused to be called the son of Pharaoh's daughter; \* \* \* esteeming the reproach of Christ greater riches than the treasures of Egypt."—Heb. 11:24-26.

"Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the just one: of whom ye have been now the betrayers and murderers."—Acts 7:52.

(Continued in November Issue)

## NEWS FROM LOCALS

### INDEPENDENCE, MO.

The days are very warm here in Independence, but the nights are lovely and cool. The harvest of fruit and vegetables is in full swing. And very soon now the trees will be putting on their grand display of beautiful colors, before the leaves drop to form a warm blanket for Mother Earth to use when the cold days of winter arrive.

Brother Robert Case and family of Columbia, Mo. spent his vacation with his parents the J. Maynard Case's. Bob has been taking the summer course at the university, so he will only have a very short vacation before the fall term of college will start.

The Richard Wheaton's have sold their home and are now living in a trailer which they will occupy at a university this next year while Dick will attend college.

Brother LeRoy Wheaton and family spent his vacation with Mildred's people out in Idaho. While they were gone their relatives and friends rebuilt the porch on their home. When they returned they were very happy to find the new porch built just as they had been planning so long to build it.

Brother and Sister R. R. Robertson of Salt Lake City, Utah stopped over the week end in Independence. They were driving their new car, which they are using in missionary work. They were in Tenn. the last report we have received.

The young people held an ice cream social on the lawn which was very well attended. The Sunday School and the Young People held a watermelon feed on the lawn a few weeks later, that all enjoyed.

Mr. and Mrs. Raymond Summers are the proud parents of a baby daughter. The little girl is the granddaughter of Brother and Sister Joseph Yates and the greatgranddaughter of Apostle James E. Yates.

Sister Mildred Hooker spent part of her vacation with relatives in Weeping Water and Omaha, Nebr.

Brother William Anderson has gone on a missionary trip down into Okla. and Texas.

Brother Levi Maley of Cincinnati, Ohio was here for a visit with his son, Forrest and wife. We were glad to see Brother Maley again, its the first visit here since he went to Ohio to live, and we have missed seeing him on the monthly visits he used to make here.

Sister Barbara Babcock of Black River Falls, Wis, who has spent several months here with her sister, Sister Wm. Sheldon and family, has returned to her home.

Brother Elmer Hunter and wife have bought a lot out in Beverly Hills and he is spending his vacation starting to build them a new home there.

Brother and Sister C. L. Wheaton and Brother and Sister Forrest Maley went to Collins, Mo., for a Sunday visit with the saints there.

### SPARTA, WISCONSIN

Dear Advocate readers:

This is an introductory article and we hope to have many more following this one, as we are just getting started.

We are a small group here in Sparta; but our intentions are to start a Sunday School, and also once a week hold round table discussions. Added to this, Elder Clyde Babcock of Black River Falls, Wisconsin, has very generously offered to hold a sacrament service here the second Sunday of each month.

Our activities for the month of August have consisted of a series of meetings conducted by our life long friend Apostle B. C. Flint. We have also had many interesting and enlightening discussions in which great interest was shown by all.

One evening after the regular service a surprise wedding shower was given in honor of Mr. and Mrs. La Verne Stavlo. Sister Stavlo was the former Wanda Marquette. It was held in the home of Mr. and Mrs. John and Verna Jones. The lunch consisted of cake, coffee and ice cream furnished by Sisters Freda Flint and Verna Jones.

The young couple received a number of lovely and useful gifts which they greatly appreciated.

The last Sunday of Brother and Sister Flint's stay with us, a picnic dinner was served in the Sparta Park in their honor. It was a beautiful day and one that will be long remembered.

We anticipate hearing from other scattered groups. We know it will encourage us as we hope to encourage others.

I remain your Sparta Reporter,  
Beverly Hesse.

---

Brother Albert Cooper spent ten days with friends in Daytona Beach, Florida.

Brother and Sister John Sweem of Hamilton, Mo., and their granddaughter of Cameron, Mo., visited on Sunday with us. Brother Sweem was the speaker of both the morning and evening hour.

Brother J. E. Bozarth of Warrensburg, Mo., attended a morning service with us. It is the first time Brother Bozarth has been with us for a long time. He has been in very poor health and is still far from well.

Brother and Sister Arthur Smith of Ava and their small grandson, were here the last Sunday in August. They have spent several weeks in missionary work in Michigan.

Little Alice Faun had a thrilling climax to her summer vacation, which she spent with relatives in Weeping Water and Omaha, Nebr. She flew home with her mother, Sister Mildred Hooker, in time to start to school.

Brother Rolland Sprague and Brother Forrest Maley went to Bemidji, Minn. on church business and to attend the reunion at that place.

(Continued on Page 160)

## LETTERS

Dear Saints and Friends:

Just a few lines from Independence, Mo., The "Church of Christ's" headquarters to greet you and to let you know we all love you and pray that God will continue to bless you. The reports we have been receiving from those who have been privileged to visit you are very encouraging to us. "Blest be the tie that binds our hearts in Christian love." In spite of trials and disappointments we must never allow that tie to be broken. Sometimes those whom we put a lot of trust in fail us, but we have that "Blessed assurance Jesus is mine" and He will never fail us. Storms may howl and wars loom up in the distance, yet as the center of a cyclone is so quiet it would not rock a baby's cradle, so with our soul. Remember the words of the Saviour "The kingdom of heaven is within you." All is well dear friends and God is in His holy heaven. He will walk with us and talk to us and call us His very own.

Where love is you will find God, as God is love. I know of no greater happiness in life than ministering to those whom we love. Being of service to others was Christ's mission and should be ours. It really makes us feel good and happy when we help others doesn't it?

"It is in loving not in being loved  
The heart finds its quest.  
It is in giving, not in getting  
Our lives are blest."

I wish it were possible for me to visit you all and have a good old talk with you as there are so many things I would like to tell you and I would like to hear of your experiences, joys, sadness, and blessings. We are brothers and sisters and just to visit you would be heavenly to me as I love you all very much.

Here in Independence we are striving to do our part. Sometimes I'm inclined to think the devil tries harder to defeat us here than in any other place as this is our Church's headquarters. But we are going forward and we have climbed up another rung of the ladder and are now fortifying ourselves preparatory for the next rung of that ladder that leads to eternal happiness. Victory is never won easily but the reward is so great that we cannot afford to step down can we? By our endurance of the worst that life brings us we may emerge triumphant over fate and win the victory.

I am not so much concerned as to the serious condition existing on this planet between nations as I am between man and man. We do not all see eye to eye, we do not always agree, of course that's natural but we ought to agree on things pertaining to the Gospel. Most of us do though and I feel sure if we knew each other better we all could agree.

"If I knew you and you knew me  
If both of us could clearly see  
And with an inner sight divine  
The meaning of your heart and mine  
I'm sure that we would differ less  
And clasp our hands in friendliness,  
Could look each other in the face  
And see therein a truer grace  
The why of things our hearts would see  
If I knew you and you knew me."

Three young active church workers, a Jew a Protestant and a Catholic were asked what was their greatest wish. Their reply was "That we may be one". Oh dear saints and friends that is my prayer and I know it's yours too. We must be one even as Jesus is one with the Father. Jesus loved people and His mission was to people. Sometimes we are apt to forget that and seek God on higher planes.

I sought to hear the voice of God  
And climbed the top most steeple  
But God declared, "Go down again  
I dwell among my people."

In conclusion dear ones, don't give up if you feel discouraged, you are not alone, a prayer to God will soon prove this as He is always ready and waiting to help you.

When things go wrong as they sometimes will  
When the road you're trudging seems all uphill  
When the funds are low and the debts are high  
And you want to smile but you have to sigh  
When care is pressing you down a bit  
Rest if you must, but never quit!

May God bless you all, especially you dear reader,  
is my prayer.

Lovingly in Christ,  
Bert Cooper.

Dear Brother Flint:—

(Copy of a letter we received today, September 8, from my granddaughter, Mrs. Donna Willard Moser, from Sedona, Arizona.)

James E. Yates.

Sedona, Arizona  
September 4, 1948.

Grandfather dear, and Grandmother Irene,

I want to tell you something remarkable that happened to me not long ago. As I've told you, I have been doing a lot of reading and studying during the past few years, of the varied literature concerning the Restored Gospel.

Recently I finished reading an Old copy of the **Book of Commandments**. I found it both interesting and inspiring.

One thing that made a deep impression on my mind was the often repeated emphasis on the almost unbelievable magnificence and power of the God we worship.

One day I was in a depressed mood. When I went to bed I found myself thinking something like this: "The more I learn of God's greatness, the farther away He seems. How can He possibly feel any personal interest in any one person?"

The instant the thought was formed in my mind, something happened. Immediately I was completely surrounded by a Powerful Force, a Spirit of **Love**, warm, tender and intimate. I felt a surge of happiness like nothing I've ever known before. As surely as I know that the sun shines, I know there was a Divine Presence in the room with me, and I was receiving positive proof of the deep, strong, personal love He has for me!

As long as I live I will remember this experience, and remembering will bring me great happiness.

(Continued on Page 156)



# 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 Evidence Have We from a Bible and Book of Mormon Standpoint that God Placed in the Church a First Presidency?

By Apostle J. E. Bozarth

The claim is made that Moses, Aaron, and Hur was set apart as a first presidency of the Church of Christ in the wilderness. If we turn to Exodus 17:8-13, we read of war going on, and that Aaron and Hur held up the hands of Moses, verse 12. True but how do you get a Presidency out of this? Any other two men could have done that as well. It was to keep Moses from getting so weak that his hands would drop.

This was only about two or three months after their departure from Egypt. If you will read Exodus 18:12-26, in verse 18, Jethro said to Moses; "thou wilt surely wear away, both thou and this people." for the thing is too heavy for thee." Where were Aaron and Hur? Were they gone a fishing? No; We read of them again in Exodus 24:14, with quite a body of people. Now going back to verse 13, we read that Moses rose up, and his minister Joshua and went up into the mount of God," and in verse 14, he said unto the elders, "Tarry ye here for us, until we come again unto you, and behold Aaron and Hur are with you; if any man have any matter to do, let him come unto them, "Seemingly Aaron and Hur were simply his servants upon this occasion, to look after matters and things while his real minister, Joshua, would be with Moses up in the mount of God, And the Elders were to tarry with the people until their return.

But if Aaron and Hur were really officers of the First Presidency, why were they not permitted to go up into the mount of God with Moses, instead of Joshua? And why should Moses make mention of ministers and elders, and not include Aaron and Hur, if they held any office at all at that time?

And they did not, for later on in Ezekiel 28:1, we find a man trying to exalt himself to be God, but miserably failing to do so. As we have said at the time Aaron and Hur held up Moses hands, they held no priesthood at all, for we find that Aaron was ordained later. The second verse of this chapter reads thus "Son of man, say unto the prince of Tyrus, thus saith the Lord GOD; BECAUSE thine heart is lifted up, and thou hast said; "I am a God, I sit in the seat of God, in the midst of the seas; Yet thou art a man, and not God."

You remember the Lord has said, "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted." Back to Aaron. Exodus 24:14 When Moses said; "Behold Aaron and Hur are with you; if any man have any matter to do let him come, to them." But Aaron nor Hur neither one held any

Priestly authority at that time. You will find this statement to be true by turning to Exodus 32:17 to 23. While Moses and Joshua were on the mount forty days, the people gave orders as to what must be done.

### What was done?

Aaron made a golden calf and they had a hallelujah time a real old-fashioned camp meeting; singing and making a big noise, shouting and dancing, and naked at that. Hur might have been his helper. When Moses and Joshua returned from the mount there was something going on, and we wonder what Moses thought of his two counselors? Quite a bad showing to begin with for a First Presidency, if indeed one was in existence, but the facts are there was none. But let us turn to Numbers 11:11, 25 and in verse 11 Moses said unto the Lord. "Wherefore have I not found favor in thy sight? That thou layest the burden of all this people upon me?" and in verse 14, "I am not able to bear all this people alone. "Where were Aaron and Hur? In verse 16 the Lord tells Moses to gather seventy elders to stand with him, "that thou bear it not alone. "Why all this alone" talk and complaint if Aaron and Hur were with him as part of a first Presidency? In Deuteronomy 1:3,9, and 12:4 and 17. in verse 17, Moses still complains and says, "I am not able to bear you my self alone." in verse 12. "How can I myself alone bear your cumbrance and your burdens and your strife? Well we must come to the conclusion, first that if Aaron and Hur were ever apart of a First Presidency, they were not on the job. In fact, there is not even a shadow of evidence of there ever being a First Presidency, in the Bible or Book of Mormon, or any where else until the Doctrine and Covenants were printed. So it would be an impossibility for Aaron and Hur belonging to a quorum which was not in existence. The, two so called counselors seemed to be missing and Moses all alone just a few days before his death. Besides all of this in Doctrine and Covenants 104:11, we are told that the three officers forming the First Presidency must be of the Melchisedec priesthood; and in the Saints Herald for September 30, 1925, page 1027, the writer there tells us that "Moses had in the church in the wilderness the lesser officers, including the Bishop, or High Priest of the lesser priesthood. And as Aaron held the lesser, they will have to let their imagination stretch considerably to make themselves believe either he or Hur ever held the higher priesthood, or had any part in what is termed the First Presidency. In fact, that, that office is not known, as I have said, to either the Bible or Book of Mormon. In the Doctrine and Covenants 83:4, we are informed that "Moses as well as the Holy Priesthood was taken out of the way or out of their midst, and the lesser priesthood continued. Now having weighed the evidence of a First Presidency being in the church in the wilderness;

it is in the balance and found wanting. We now turn to the New Testament church, and take a look at the Peter, James, and John First Presidency. If indeed there be any. But the Facts are there never was. A Presidency made it's appearance first in 1834, when Sidney Rigdon made a motion that the name of the Church be changed to the Church of the Latter Day Saints, leaving out the name of Christ entirely. That name we were strictly commanded to call the church by and which Christ by his own lips makes so plain. In Whitmer's address, page 73, he says the church was and is called the Church of Christ in both the Book of Mormon and the Doctrine and Covenants. In every revelation contained in these books during the lifetime of Joseph the Seer, and wherever the official name of the church is called of God through the prophet it is always called THE CHURCH OF CHRIST, UNTIL what is found in Section 110, and that is not a revelation, but a letter of instruction to the church on the question of baptism for the dead. Then, the first time in the Doctrine and Covenants, on Sept 6, 1842, the following salutation is given: **"To the Church of Jesus Christ of Latter Day Saints, sendeth greetings."** I ask of my readers, How does this harmonize; coming as it does almost on the eve of the martyrdom of the prophet of God—with the undisputed revelation of Nov. 1, 1831 to the Church of Christ, saying: "Yea even my servant Joseph Smith, Jr., might have power to translate through the mercy of God, by the power of God, the Book of Mormon; and also those to whom these commandments were given might have power to lay the foundation of **this church**, and to bring it forth out of obscurity and out of darkness. **The only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually, for I the Lord cannot look upon sin with the least degree of allowance,**"—Preface to the Book of Commandments, Paragraph 5. (Emphasis mine J. E. B.) And remember these words were spoken to the Church of Christ, away back in November 1, 1831. They were not spoken to Sidney Rigdon's "Church of the Latter Day Saints," notwithstanding they usurped these words, with the entire preface to the Book of Commandments and after making several changes, they published it as the preface to the changed revelations or for the Doctrine and Covenants of the Church of the Latter Day Saints, nor were they spoken to the **"Church of Jesus Christ of Latter Day Saints,"** for this later change in name was not made until the 6th of April, 1838. It was then that they changed the name of the Church of the Latter Day Saints" to "The Church of Jesus Christ of Latter Day Saints." The late Joseph Smith, the prophet of the Reorganized Church, and Herman C. Smith, one of the Quorum of Twelve Apostles appointed by the church to write its history. These leading men of the church declare concerning this purported Revelation, of April 26, 1838, a part of which is quoted above, "On this date a revelation was given to the church **which among** other things, settled definitely the name of the church." May I call your attention to the fact that God Never Changes, But when the Church added a Presidency in the Church they had to change the revelations to make provisions for that office. Sidney Rigdon claims that the Lord has revealed to me that the name of the church **must be changed to the Church of the**

**Latter Day Saints. Don't forget that** David Whitmer way back in June, 1829, said the Lord gave us the name by which we should call the church and the name given then of God was: The Church of Christ, and remember that what soever God doeth it is done forever, so Sidney Rigdon and others claiming a revelation to change the name of the church was false. In Matthew 17:1-3, we note that Jesus took Peter, James and John up on the mount of transfiguration, and there appeared unto them Moses and Elias, but why not Aaron and Hur too; if they were counselors to Moses; as a First Presidency. But neither on the mount, nor at any time later on, do we find any record of Peter, James, and John as having been set apart as a First Presidency over the church, either by ordination, anointing or otherwise. Why then set up a standard that can not be substantiated? And why try to build on an "if" or a "guess" in a matter as important as the Presidency idea is to some folks who believe that the church can not exist without such a quorum? Well it did for some years in the beginning, from 1829 to about 1834. The facts and proof are lacking, and my readers must remember that the James that was present at the transfiguration with Peter and John was John's brother in the flesh—the son of Zebedee, and was murdered by King Herod. See Acts 12:1-2. And the James the Lord's brother, that rendered the decision or sentence at Jerusalem, was not even a member of the church while Jesus was on the earth. See John 7:5 and he was not on the mount of transfiguration, but came into the church later and was ordained an apostle and in Acts 1:2-26, Peter, James, and John were still members of the Quorum of Twelve and labored under their authority. The Twelve sent Peter and John to Samaria" to lay hands on those who had been baptized by Philip. Peter and John were apostles and was sent to Samaria by their quorum of apostles. This was one or two years after Pentecost, and they remained with the Quorum of Twelve till death. There were no First Presidency even though of in the Bible or Book of Mormon church.

But let us now weigh the seemingly strong points in favor of a First Presidency: In Gal. 2:9 we read: "And when James, Cephas (which was Peter) and John who seemed to be pillars" . . . They gave me (Paul) and Barnabas the right hand of fellowship, that we should go to the heathen, and they unto "the circumcision (Jews)," you will notice that all five were to do missionary work among Gentiles and Jews. You can see that they were not localized as a Presidency. Others of the Twelve could well look after and take care of the trouble, as we read in Acts 15, as well as other church matters, without a so-called First Presidency. May I repeat that a Presidency was not mentioned in either the Old or the New Testament, nor in the Book of Mormon when Jesus Christ organized his church on this American Continent.

Yes, something really strange: If in fact, that office was in existence. In 2 Cor. 12:11, Paul says: "In nothing am I behind the very chiefest of the apostles." then why the reference to James, Cephas, and John, as seemingly pillars? The facts are that the twelve apostles were all pillars. Was Paul not a strong man?

(Continued on Page 158)

## PROPHECY, OR DIVINE REVELATION

While looking through some of our books we came across Parley P. Pratt's writings and find them of great interest, and to those who do not have his writings I pass them on to you, and to those who do have them, perhaps you will want to read them again to find the wonderful inspiring information they contain.

He writes, In order to prove anything from Scriptures, it is highly necessary in the first place to lay down some certain, definite, infallible rule of interpretation, without which the mind is lost in uncertainty and doubt, ever learning, and never able to come to the knowledge of the truth.

The neglect of such a rule has thrown mankind into the utmost confusion and uncertainty in all their biblical researches. Indeed, while mankind are left at liberty to transform, spiritualize, or give any uncertain or private interpretation to the word of God, ALL is uncertainty.

"Whatsoever was written aforetime, was written for our profit and learning, that we through patience and comfort of the Scriptures, might have hope."

No prophecy or promise will profit the reader, or produce patience, comfort, or hope in his mind, until clearly understood that he may know precisely what to hope for.

Now, the predictions of the Prophets can be clearly understood, as much as the Almanac, when it foretells an eclipse, or else the Bible of all books is of the most doubtful usefulness. Far better would it have been for mankind, if the great Author of our existence had revealed nothing to His fallen creatures than to have revealed a book which would leave them in doubt and uncertainty, to contend with one another, from age to age, respecting the meaning of its contents. That such uncertainty and contention have existed for ages, none will deny.

The wise and learned have differed, and do still widely differ, from each other, in understanding of prophecy. Whence then this difference? Either Revelation itself is deficient, or else the fault is in mankind. But to say Revelation is deficient, would be to charge God foolishly; God forbid; the fault must be in man. There are two great causes for this blindness, which I will now show.

First, mankind have supposed that direct inspiration by the Holy Ghost was not intended for all ages of the Church, but confined to primitive times, the "Canon of Scriptures being full," and all things necessary being revealed, the Spirit which guides into all truth was no longer for the people; therefore they sought to understand, by their own wisdom, and by their own learning, what could never be clearly understood, except by the Spirit of truth, for the things of God knoweth no man, except by the Spirit of God.

Secondly, having lost the Spirit of Inspiration, they began to institute their own opinions, traditions, and commandments; giving constructions, and private interpretations to the written word, instead of believing the things written. And the moment they departed

from its literal meaning, one man's opinion, or interpretation, was just as good as another's; all were clothed with equal authority, and from thence arose all the darkness and misunderstanding on these points, which have agitated the world for the last seventeen hundred years.

We will leave the writings of Parley Pratt at this point and express a few views of our own regarding the gift of prophecies, its uses and its abuses.

It is true that the Apostle Paul said, "Covet earnestly the best gifts; but rather that ye prophecy."

Prophecy comprehends three things; prediction; singing by the dictate of the Spirit; and understanding and explaining the mysterious, hidden sense of Scripture, by immediate illumination and motion of the Spirit.

Their (prophets) most essential characteristic is, that they are instrumental in revealing God's will to man, as in other ways, so specially by predicting future events, etc.

There are true and false prophets. Isaiah says there are the kind which prophesy unto us things that are not right, speak unto us smooth things, prophesy deceits. We shall have to place them with the hypocrites spoken of in Matt. 7:22. "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in thy name cast out devils? and in thy name done wonderful works?"

The Lord says, "I never knew you: depart from me, ye that work iniquity." Paul must have known some false prophets among the professed Apostles, as he says—2 Cor. 11:13, 14, 15. "For such are false Apostles, deceitful workers, transforming themselves into the apostles of Christ."

And no marvel; for Satan himself is transformed into an angel of light.

Therefore it is no great thing if his ministers (Satan's) also be transformed as the ministers of righteousness; whose end shall be according to their own work.

1 John 4:1. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

I wonder if we haven't also recognized some of the false prophets who have not only deceived others, but I fear they have deceived themselves.

Ezek. 13: 6 to 10. gives us a clear picture of such. "They have seen vanity and lying divination, saying, The Lord saith: and the Lord has NOT sent them: and they have made others to hope that they would confirm the word."

"Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have NOT spoken?"

Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I AM against you, saith the Lord God."

And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall NOT be in the assembly of my people, neither shall they be written in the WRITING OF THE HOUSE OF ISRAEL, neither shall they enter into the land of Israel; and ye shall know that I AM the Lord God."

One should be careful in rising amongst their brethren and saying "Thus saith the Lord," it is a serious matter for any one to assume they are under the influence of the Divine power and utter words of prophesy or even words of rebuke or words of instruction, and say "Thus saith the Lord." Too often this has happened when God had nothing whatsoever to do with it, but in reality the one prophesying was under the influence of an imaginative mind, and felt they were necessitated to bring the words "Thus saith the Lord" into their delivery to make it of the needed affect. Such a thing is terribly serious and God does not look upon it with the least degree of allowance, for as we have quoted to you before, God's hand is against those who divine lies and see things that are not there to be seen, and he says that they shall not be permitted to be in His assembly, and they will not be accepted as his children. I have used different wording than the above statement, but the meaning is the same. God has promised one and all, (if we do the things he has told us to do in his written word,) that we shall be numbered amongst His people, and shall be permitted to become children by adoption, those who are not of Judah or Israel already. Why throw away our chances by telling vain things and prophesying lies?

We must do as Paul in Eph. 1:17. "Pray that the Lord will give unto the Church the Spirit of Wisdom and of Revelation, in the KNOWLEDGE of God."

Prophesy is a beautiful gift and should not be abused. It is to guide us, help us to a better understanding of things Spiritual, "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ."

Without the TRUE SPIRIT of Prophesy the Saints cannot be perfected, the work of the ministry cannot proceed; the Body of Christ cannot be edified; and without it, there is nothing to prevent the church from being carried about by every wind of doctrine.

But we are told to beware of false prophets, who come to you in sheeps clothing, but inwardly are ravening wolves.

We are also told, we shall know them by their works. That is true, for a man or woman who teaches Christ by living Christ in their every day lives can be depended upon not to misrepresent, or pretend, for a true disciple of Christ is blest with the heavenly virtues of the fruits of the Spirit, love, for your brethren and sisters, joy, in doing good, promoters of peace, patient in all things and being long suffering with the weaknesses of others, being gentle in speaking one to another, filled with goodness which emanates from you to others to inspire them to do good, having faith in your brothers and sisters, and great faith in God. Being meek and not proud, not resenting or desirous of striking back when hurt by differences of opinions, being temperate in your living, temperate in eating for

healths sake, temperate in all things for in Eccl. 3. we are told there is a time for everything, a time for every purpose under heaven, and in this we see the word temperance. Let me quote what it says. A time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to rend, and a time to sew; a time to keep silent, and a time to speak; A time to love, etc. Which means be temperate in your lives in every way, don't give way to over indulgence, in work, play, eating, sleeping, do all things at the proper time and in proper proportion. When one is truly temperate in all things there is no law against what you are doing, neither is there a law against the other fruits of the Spirit. Perhaps few of us qualify in all these, but you can usually tell the person who is trying their very best to qualify, and upon such you may depend there will be a demonstration of every day living which qualifies them as being a child of God and from such you can feel free to accept words of prophesy which might come through them.

One thing in particular we should all desire, and that is the gift of discernment, when we are able to discern the spirits whether they be of God, or whether they be of the devil or quite often they be of man. I have sat in services more than once when I knew that the prophecy given was merely man, and neither of the devil or God. What do I mean by this? Merely that the individual was too over Zealous and said things which he hoped would inspire his listeners to do certain things which he felt they should be doing, but the sorry thing of it was, he added "Thus saith the Spirit," and I have also sat in a service when the power of Satan seized upon one and caused him to rise and give forth words of prophesy, and while listening, I felt as tho' cold water was trickling over me, and feeling of revulsion swept over me, but when listening to prophesy under the power of the Spirit of God, oh what a difference, as the warming influence, the feeling of being lifted up, and of peace, were so in evidence that tears of joy flooded my whole body.

Let us pray continually that we may each so live that the powers of darkness will not be able to invade our services before God, that neither man of himself, nor the power of evil will be able to persuade one to rise and prophesy, and say "THIS SAITH THE SPIRIT, OR THUS SAITH THE LORD." For we fear deeply for any one who prophesies lies. "For I am against them", saith the Lord.

Ollie DeLong.

(Continued—Letters From Page 152)

I've been wondering if I should send this to the **Advocate**. If it would re-assure just one person one tenth as much as it did me, I want to. If you think it would be a good idea, will you send it in for me?

Signed, "Much love, Donna"

Yes, we are happy to send this beautiful testimony on to the **Advocate** so that others also, may be Blest and inspired by it.

James E. Yates.

## THE PRE-EXISTENCE OF MAN

(Continued from September Issue)

These quotations answer a two-fold purpose; they show first a resurrection of all men, and also, that following the resurrection comes the judgment, when all men, every one, must stand before God to be judged; and they are to be judged by the words of Christ. Now, this brings me back to the words of Peter "For for this cause was the gospel preached also to them that are dead," that they might be judged according to, or like unto, men that had heard the gospel preached while they were in the flesh. To judge men and women by a law which they never had heard, and condemn them for transgressing a law of which they never had a chance to obey, would be incompatible with the justice of an impartial God. No, it was for this, that Jesus Christ invaded the confines of hell, to carry the gospel to those sons and daughters of Adam who were in captivity of the devil; that by hearing and obeying, or accepting the overtures of mercy offered them by God the Father, through Christ the Son, they could be redeemed or liberated, set free and pardoned, and brought back into favor with God. Jesus Christ by his death became surety for, or gave himself as a ransom, for all men, redeeming us from the Adamic curse, and placing within our reach, means (if properly applied) whereby we might attain unto eternal life, whether we lived in the days of Adam, Noah, Jesus Christ or today. Salvation as predicated upon the gospel of the Son of God, reaches to the innermost recesses of hell, to the uttermost parts of the world, wherever there are any of the sons and daughters of man in an unsaved condition.

But there are men, professing to be sent of God to preach the gospel, who preach nine-tenths of God's children, the workmanship of his own hands, into an endless hell of torment, to remain forever; while a favored few only, are to reap the benefits of an eternal salvation, made possible by the death and suffering of Jesus Christ, the Son of God. O such sacrilege, such damnable doctrine; Jesus Christ died for all men, and if there is a man or woman that is not saved, Christ's mission will be a failure to that extent; for he came to save that which was lost, and as man was in a lost condition he came to, and will, save them, upon the terms of the gospel. Others tell us there is no hell except the grave; the Psalmist David tells us the "wicked shall be turned into hell, and all nations that forget God," barring the innocent ones, of course, those that are not competent of knowing God. Now, as to the theory of the grave being all the hell there is, all the righteous (those that go to the grave) go into hell as well as the wicked, while there has been thousands of men and women who never went to the grave, those that have been eaten by man, birds, beasts and reptiles, on sea and land, and those whose bodies have been burned and their ashes scattered by the winds to the four quarters of the earth; they have missed their portion of hell. Such nonsense for men professing to be chosen men of God to teach to an intelligent and enlightened people. "The wicked shall be turned into hell, and all nations that forget God."—Ps. 9:17. "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. "Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, \* \* shall descend into it."—Isa. 5:14. "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."—Isa. 24:22. "Son of man wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit, \* \* the strong among the mighty shall speak to him out of the midst of hell with them that help him:"—Ezek. 32:18, 21.

Here the prophet declares that they shall speak to the Son of man out of the midst of hell; "and the rich man also died \* \* and in hell he lift up his eyes, being in torment."—Luke 16:22, 23. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."—2 Pet. 2:4. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."—Jude 6. Who ever heard of an angel being buried, or going into the grave? Where is there any record of such an occurrence? yet Peter says, God sent, or cast the disobedient angels down to hell.

Now, there is another false or erroneous idea quite prevalent in the world, especially among a great many Bible readers, that is, of the soul and spirit of man, being one and the same thing. Now, let me say that the spirit is the immortal part of man, that which God created in the beginning when (as is recorded in Gen. 1:1, 26, 27), God created man male and female, and that a long time prior to the time that he formed Adam out of the dust of the earth; for we see by referring to the record, that God made man on the sixth day of the creation, and rested on the seventh. Now, God had created all things in six days, and also created all law to govern his creations; he created a law for the propagation of all of the species of all created things, and as it is written, "One day with the Lord is as a thousand years," we may, with propriety I think, conclude that God was six thousand years in creating all things that were created; and as Adam was formed out of the earth that had been created during this six thousand years, God did not create Adam's body, he only formed it out of material which he had already created; he simply called together the elements which he had already created, changed their form, and formed the body of Adam out of them; and after he had formed a body, a tenement, a tabernacle, out of the clay, or dust, he put into, or caused to enter into the body which he had formed, the spirit man which he had created, and was resident in the courts of heaven, where it returned after it had served out, and answered the purpose for which God had given it a body of flesh. We find by reading the 2nd chapter, that God did not form Adam out of the earth for a long time after he had created all things, man with the rest, and Eve was not formed for a long time after Adam. But I am digressing. We see that the spirit is a living entity it is a created being; a something that has life;

is indestructable, eternal as God, for God created it like unto himself; but the soul is a condition; it is not a substance that can be seen, felt or handled; it is something that did not exist, until the spirit man entered into Adam: for when God breathed into Adam's nostrils the breath of life, he became a living soul. We might illustrate the thought this way: here is John Jones and Bill Brown; they enter into a business partnership, by that means a condition is created known as the firm of Jones & Brown: that condition did not exist before they entered into partnership, and will not exist after they dissolve partnership, so it is with the soul, it did not exist before the spirit entered Adam's body, nor after the spirit leaves the body, and goes back to God from whence it came. Prior to the time Christ came to establish the resurrection, the soul of Adam, Noah, Abraham, David and all that had died prior to the days of Christ were in a lost condition. Why? First, because the devil held the keys of death and hell, and because of this, there could be no reuniting of body and spirit, (the only means existing for forming the condition known as the soul) and here comes in the mission work of Jesus Christ, when all power was given him, both on earth and in heaven. While his body lay in the tomb he went to hell, took the keys of death and hell from the devil; liberated the captive spirits (on the terms of the gospel); brought about the resurrection from the dead; made it possible for disembodied spirits to come forth and re-unite with the body, bringing back again that condition known as the soul.

I admit that the word soul is used quite often, David the Psalmist, understood the soul to mean the body and spirit, for he says: "O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me: lest he tear my soul like a lion, rending it in pieces, while there is none to deliver."—Ps. 7:1, 2. He certainly did not want us to understand him to mean, that his enemy could tear his spirit; "O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee."—Ps. 25:20. He seems to embrace in his idea of the soul, his body and spirit, his very existence in life. "Unto thee O Lord do I lift up my soul \* \* let me not be ashamed."—Ps. 25:1, 2. "To deliver their soul from death to keep them alive in famine; our soul waiteth for the Lord; he is our help and our shield."—Ps. 33:19, 20. "My soul shall make her boast in the Lord."—Ps. 34:2. It is plain to be seen, that David had in mind the conditions of his present life, rather than those connected with the spirit life.

With a prayer to God that his Spirit may attend the reading of these few lines, and that all mankind may come to a knowledge of the truth and be saved in the kingdom of our God and his Christ.

The Lord sends the Holy Spirit to meet with his people, for the blessing of all, when the pure Gospel of Christ is not contaminated by the teaching of the "Doctrines Of Men."

But when men contaminate the Gospel of Christ by use of the "Doctrines of Men", they have no promise that God will send **His Holy Spirit**, which is the promised "Comforter".

## WHAT EVIDENCE HAVE WE OF B. OF M. STAND- POINT THAT GOD PLACED IN THE CHURCH A FIRST PRESIDENCY?

(Continued From Page 158)

In 2 Cor. 11:22-28 Paul says this: "Are they Hebrews? So am I, are they Israelites? So am I. Are they seed of Abraham? So am I." Paul said that he had the care of all the Churches. Does that sound like James, Peter, and John formed a First Presidency and were in charge and had greater authority than Paul? In 1 Cor 15:9-10, Paul said, "I labored more abundantly than they all" But I hear someone say, "But what about that decision, or sentence of James at Jerusalem? Doesn't that show a First Presidency? To a man, or set of men who have been taught from childhood the necessity of a Presidency, that might look somewhat reasonable. You know it is said: "A drowning man will grab at a straw," but let us read Acts 15:1-20. Does it speak of a First Presidency? Oh no! It speaks of "apostles and elders," and don't forget that this James was not on the mount of transfiguration with Peter and John. Another prop gone from the First Presidency idea.

And what do you get from that Jerusalem conference? The opinion of Peter and Barnabas, followed by the sentence, or opinion of James, the Bishop of the church; all apostles "Sentence" means judgment or opinion, hence all gave their decision, James included. We are cited to Matthew 16:12, and again Peter is claimed to be one of the Presidency, but if he was, then the whole Twelve were, for we find out the same statement made to all the Apostles in Matt. 18:8. The Apostles having the same power and authority. All in the same office and calling. God had not provided for more than twelve, John in Revelations 12:1 saw but 12 stars in the woman's crown. No room there for a First Presidency. In Matt. 19:27-28 Jesus said that the twelve should sit on twelve thrones, judging the twelve tribes of Israel, while Jesus sits in his own throne of glory, but fails to provide a throne for a First Presidency, and it seems that if there were such an office in the church, it was left out when there was anything important to be done, the Apostles did it, for we find that God spoke through the Apostles and others, and when trouble or matters of importance arose in the church, the apostles attended to it. When Judas fell out of the Quorum of Twelve the apostles got together and selected one to take his place. See Acts 1:16, 26, Acts 6:1-6, and Acts 15:1-22. I wonder why in all the sayings of Jesus Christ and all the officers of the church mentioned from Matthew to Revelations that they never make mention of a First Presidency? Even Luke, who wrote the book of Acts of the apostles, made no mention of such an office in the church. And in the Book of Mormon, 1 Nephi 3:78-248, here Nephi in his wonderful vision of Jesus Christ and his church, made no mention of seeing a First Presidency.

But the work of the twelve is spoken of about sixteen times in that vision. He also saw that the twelve apostles would judge the twelve tribes of Israel. We fail to find a First Presidency in the New Testament Church as well as in the Book of Mormon, but when we turn to the Doctrine and Covenants we began to get on it's trial. But first, I call your attention to Doctrine and Covenants 16:6, Oliver Cowdery and David Whitmer were by revelation through Joseph Smith in June,

1829, commanded to search out the twelve apostles, in the Book of Commandments, chapter 15:11 we read, "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 the same calling with which he was called. After Joseph Smith, Oliver Cowdery, and David Whitmer were ordained apostles. Verse 27, of Book of Commandments says, "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."

The Lord says, "Wherefore the blessings which I gave unto you are above all things."

And after that you have received this, if you keep not my commandments, YOU CANNOT BE SAVED IN THE KINGDOM OF MY FATHER. Caps mine J. E. B.

"Behold I am Jesus Christ, your Lord and your God, and your redeemer, by the power of my spirit, have spoken it. Amen."

I believe that I have proven that there never was a First Presidency, intended to be in the church, and there never was until the Latter Day Saints hatched up one in 1833 or 34. But God set some in the church, first apostles, and "First," means "First." There can be nothing before it, so that statement alone forever settles the matter of a Presidency, being before the Twelve, and that rules the Presidency out.

Written by Apostle J. E. Bozarth, July 4th, 1948.

#### IMPORTANT CORRECTION

In my article "TO DISCLOSE DECEPTION", as published in our August issue of the *Advocate*, there is an error which should be corrected, please.

If our readers will please turn to said Article in the August, 1948 issue, and read the whole Article in the consecutive order as herewith corrected, proper credit will be given to Bro. MacGregor's part used in the Article, and some of the points will be better clarified.

On page 121 of Aug. *Advocate*, bottom of first Column, my letter of Feb. 12, from San Diego Calif. to Brother Gould, and signed,—James E. Yates, should be read first.

Secondly:—begin to read my Article—**TO Disclose Deception**, at top of page 120, second column. Read down to the "WHY?" By Brother Daniel MacGregor.

**Thirdly:** Read the 24 Questions by Bro. MacGregor, starting near top of second column on page 121, and ending at bottom of first column on page 122.

**Fourthly:**—Finish the Article by reading the words of my own composition, (not Bro. MacGregor's) as the language of my own challenge to the Reorganized Church "Doctrines of men" are printed on page 120, second column, under the Sub-Heading: **Additional Interrogations**. Read to the end of my Article on page 121, first column.

We feel that our challenge to the "Doctrines of men." and to the Superstitions beliefs as taught and perpetuated by Section 107 of the Reorganized Church **Doctrine and Covenants**, and the vital importance of this whole matter, including the false Doctrine of having a "First Presidency" practically enthroned over their Twelve Apostles, will amply justify our effort to make this correction of what seems to be some error. If any of our good brethren of the Re-

organized Church, or other divisions who cling to said Heresies which we have pointed out, feel that they would like to try to defend their teachings and doctrines upon these points, we are willing, and anxious to take those matters up for a kindly and brotherly analysis of the Word of the Lord, in orderly sessions of considerations, before any intelligent audience, anywhere. For TRUTH has nothing to fear from any prayerful and thorough consideration of its tenets.

But Error shrinks from the light, neither cometh to the light lest its deeds and grotesque inferiorities shall be made manifest.

With love and sympathetic compassion toward those who are victims of the false, and with ill will toward none,

Sincerely, in Gospel Faith,  
James E. Yates.

#### EXCERPT FROM LETTERS

Sr. Lois Harris of Omaha, Neb., writes that her daughter Mary Lois is much improved, although the heart condition is still serious. They deeply appreciate the interest shown and the prayers of the Saints.

At Lima Center, Wisconsin, there are wonderful facilities for a reunion. The saints at Milwaukee and Sparta and other places are enthusiastically planning one for sometime in August next year.

#### GOSPEL SONGS

Gospel songs, yes! we hear them,  
Though our ears be deaf with age,  
We can ne'er erase their pictures  
From this passing mortal page.

Floating out across the evening  
Comes both music and the song,  
That we sang in blissful service  
Blending with a Heavenly throng.

How the stanzas and the choruses  
Melted heart and heart as one;  
As we sang how Christ, our Saviour,  
Died upon the cross alone.

Full of promise and of Spirit,  
Food for life within a man;  
Precious truths of God, revealing  
Our souls only salvation plan.

Full of kind and sweet admonitions,  
Gentle in their loving air;  
Telling us of priceless virtues  
Guiding us past Satan's snare.

If we only will obey them,  
And renounce a world of sin;  
Casting out our doubts and fears  
We can then the victory win.

Gospel songs, of course we need them,  
Prayers to God from singing lips;  
May we ne'er lack voice nor poem  
Till we gently from this life slip.

Then in glorious reunion  
With Saints above and Christ our King  
Learn the sweet New Song of Heaven  
And forever with them sing.

Arthur G. Smith,  
Ottawa Lake, Michigan.

### "UNITED WORKERS"

It has been a long time since I wrote for the Advocate; today I just feel like writing about our United Workers group of the ladies of the Church of Christ, Temple Lot.

Since we organized, May 1, 1947 we have been able to help a number of people less fortunate than ourselves.

We have sent boxes of clothing and food to three different countries, Wales, Greece and Germany; We have a brother in the Church in the U. S. Zone in Germany, Bro. Johannas Denniger who corresponds with Bro. B. C. Flint, in one of his letters to Bro. Flint mentioned needing a Bible, Sister Flint suggested that our United Workers might send him a Bible; a motion was made and carried; so we sent him a nice Bible and received a nice letter from him thanking us.

In the meantime Bro. Flint had sent Bro. some tracts of the teaching of the Church of Christ which were handed out by him; one lady who received some of these wrote to Bro. and Sr. Flint telling how she enjoyed the tracts, she also told of the distress in the U. S. Zone in Germany, and how she had lost her bridegroom husband in the conflict.

So we agreed to send her, Dr. Ida Hock, a box of food and we received a very grateful letter from her thanking us for our gift; she says she is trying to be patient in her trial of doing without food and clothing, we have sent a second box to Bro. Denniger also to Dr. Ida Hock.

We have sent two boxes to our Church members in Wales, for which they were very grateful, we received a letter thanking us, saying, I am sure God will bless you folks for doing good to those who cannot help themselves.

We who are active in the organization feel that we are doing the Lord's work; there is not one of us who do not have a dozen jobs at home which should be done, but it can wait until we get through doing the Lord's work; and he is blessing us in our efforts. Praise his name.

You know Jesus said; "In as much as ye **did it not** unto the least of these, ye **did it not** unto me. Matt 25: 40, to 45.

Dr. Ida Hock lives in Offenbach and goes over to Frankfort to attend the Bible study class and services of our Church of Christ; conducted by Bro. Denniger.

I hope each branch of the Church of Christ has organized a United Workers Group in their local. Let's not try to see if we can do more than some other local, but just see how much we can do for someone in need.

Your Sister in Christ,  
—MIRIAM MASON.

### INDEPENDENCE NEWS—Continued

Brother and Sister Alva Wheaton spent a two weeks vacation enjoying the fishing in the lakes near Bemidji, Minn. We hear that all the big fish did not get away. They were not so lucky on the Labor Day week end when they with Brother Wm. Nast and family made a week end trip up into Minn. again.

Brother and Sister C. L. Wheaton and their daughter Sister Kathren Mathews and husband went to St. Joseph, Mo., to visit Brother Wheaton's sister Ruth, McCallan.

Sister Melvina Ritchison and her daughter and husband, Brother and Sister Denver Chapman, went to Houston, Mo., to attend the all day meeting there with the saints who came from St. Louis, Ava and Collins, Mo., who had gathered there with the group of Houston saints.

Sister Margaret Mann and her husband went on a trip down into the Ozarks and they also spent the day with the saints at Houston, going on to Ava Mo., the next day.

We have held our semi-annual business meeting for both the Church and Sunday School. Brother Roll and Sprague was re-elected to be our Pastor for the next six months and Brother Denver Chapman was elected our new Sunday School Superintendent.

Brother and Sister J. Maynard Case and Mary Emma, and Leslie Case and family were Sunday visitors with relatives in Columbia, Mo.

The United Workers of the church are busy these days sending boxes each week to our members in Germany and Wales. They send food and what clothing (old or new) they have on hand each time. Those people are so grateful for anything we are able to send them. The United Workers are also busy making things for a bazaar, to be held in some business house down town, during the first of October, the proceeds of which helps pay postage on the overseas boxes. The local church is getting behind our little group fine and each Sunday the saints are donating money to buy the food and the United Workers have the task of sending the boxes to our saints over seas, so now we are sending at least one box each week where before we were sending one every six weeks or two months. Sister Miriam Mason was chosen our new chairman for the next six months and Sister Ethel Holcomb secretary. If the scattered saints in the church would care to help and they have any new or usable old clothing they could give, they could send it to the United Workers, Independence, Mo., Box 472, and we will send it to the saints over seas.

Sister Ara Gentry went to Lexington, Nebr., to attend the wedding of her nephew.

Brother Francis Darrah and wife are the proud parents of a new son born August 24, 1948.

Brother and Sister William Darrah of Houston, Mo., were here to see their new grandson, James Lee Darrah.

Sister Lois Wheaton was married Sept. 3, 1948 to Arthur Hedges. Lois is the daughter of Brother and Sister Alva Wheaton.

Sister John Sweem of Hamilton is in the Sanitarium here where she underwent an operation last week, she was improving at the last report, and we hope that it will not be long before she will be out again.

Our local priesthood have been our speakers during the past month, with the exception of two Sundays when Apostle R. R. Robertson of Salt Lake City, Utah, and Bishop John Sweem of Hamilton, Mo., were our speakers.

Ora Butterworth Derry.