

Zion's Advocate

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

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Number 11

Life

Let me but live my life from year to year
With forward face and unreluctant soul,
Not hurrying to, nor turning from, the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils, but with a whole
And happy heart, that gladly pays its toll
To youth and age, and travels on with cheer.

So let the way wind up the hill or down,
O'er rough or smooth, the journey will be joy:
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown,
My heart will keep the courage of the quest
And hope the road's last turn will be the best.

Selected.

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ZION'S ADVOCATE

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The Christian's Timetable

Dr. F. B. Meyer was once traveling to Chicago. He had a Bible on one knee and a timetable on the other. Presently a man entered the same coach and noting the Bible he remarked to the doctor, "I guess that old Book of yours is played out."

"What do you mean?" asked the doctor.

"Well," came the reply. "Don't you know that the Old Testament is made up of a lot of stories and traditions that are what you might call folklore, and that the New Testament endorses the whole?"

"Look here," replied the doctor, "when I left the depot this morning I bought this timetable. I don't know who compiled it, nor the sources from which it was derived; but I have been watching and testing it for the last four hours, and have discovered that the list of stopping places it gives tallies exactly with those which occur en route. I am beginning to believe this timetable, and to feel that if it has proved true for the past I may trust it to get me to Chicago."

The man greatly wondered what that had to do with the question. Then the doctor explained: "This old Book has been tested by unnumbered millions. I have tested it myself from childhood. Take its prophecies—they have been literally fulfilled. It's the Timetable of the human pilgrimage."

EDITORIAL

A SUPER — CHURCH

At the present time there seems to be considerable agitation relative to the establishment of an amalgamation of all Christian Denominations into one solid central church to be known as, "The Church of Christ, In America." Invitations have been sent out to all Christian churches to join together under this banner.

A news item in the Madison, Wisconsin, Capital Times for September 19th, 1948, gives us the following information relative to the objectives intended, and also the sponsors of the movement. We quote:

"Several Hundred Sign Pledges to Support Crusade. Dr. E. Stanley Jones, the author, globe-trotter, and evangelist brought his crusade for a federal union of Christian churches here last week and two audiences of clerical and lay leaders heard his plan for an all-embracing fellowship of denominations.

The evangelist sought and obtained from several hundred church people signed cards pledging support to the movement to weld all Protestant denominations under the banner of the Church of Christ in America. Close to twenty religious denominations were represented among those who heard Dr. Jones' talk here.

His fiery crusade for a federal union of American churches is a keynote of a contemporary revival of the movement to unite Christians under one religious banner. Forces working toward Protestant amalgamation or world union gathered at Amsterdam, Holland, during the summer, at the World Council of Churches. American Protestantism was represented there.

On many other fronts, work toward the realization of closer unity among world religions and the two hundred fifty-six religious denominations in the United States has been going forward with accelerated avidity.

Statistical studies show that while there are two hundred fifty-six denominations in the United States, approximately 77,000,000 Americans belong to nine large denominations, of which the Roman Catholic church with 25,000,000 members, is the largest.

Of the largest Protestant groups—Baptist, Methodist, Lutheran, Presbyterian, Episcopal, Disciples of Christ, and Congregational named in the order of their strength—there are 34,000,000 communicants in the United States.

This leaves about 12,000,000 divided among the other Protestant religious groups, in the United States. But many of these sects are small indeed, having memberships of less than 2,500."

Later in this same news item we read something that seems to destroy the whole purpose intended by amalgamation; We quote: "According to the plan favored by Dr. Jones, a federal union of all American churches would be created under the banner of the Church of Christ of America. While the denominations would surrender their sovereignty to the super-church, they would retain their identities and forms of worship and be branches of the main or united church."

The above extract from this news item makes interesting reading to the membership of the restored gospel. As it shows an admission of the spectacle incongruous, wherein the admission is implied that they recognize the fact that there is ONLY ONE fallen race to be redeemed, and ONLY One Christ to do that work.

We recall that back in 1893 following the World's Columbian Exposition in Chicago there was a similar attempt at amalgamation. In that case the result was that there were three more organizations coming out of THAT Congress of Religions than went into it. The reason was simple and very fundamental to the members of the Restoration. Some of the brethren feeling that the purpose of that Congress of religions might be laudable, made application for representation. In this connection they were furnished with application blanks, on which were such questions as the following: "What doctrine or tenet do you hold to, that might be peculiar to your denomination?" The brethren answered that it was a fundamental tenet of our faith that God was unchangable and that we believed in present day revelation from God. They received the reply that no one could be admitted to that Congress of Religions who believed in present day revelation from God. So that ended that. But look at the inconsistency of the position. The church claiming to be divine institution and of divine origin, yet refusing to be willing for the divine head to contact and direct it.

The same thing holds true in this present instance. They are going to unite but they are going to retain within their ranks the things that divide them. Some logic isn't it? How much chance would one have in a case at law, wherein he was the defendant, if there were two hundred fifty-six witnesses, all telling a different story and insisting on adhering to their individual stories, and at the same time refusing to let the defendant testify in his own behalf?

Yet this is precisely what all of this means. Jesus Christ the great Son of God stands at the bar, of the tribunal of the world, and is being judged by the testimony of these divided witnesses. Let us see if this is not true. We read from Christ's own words, wherein he is praying to the Father for the same kind of unity among his ministry in telling about his own divine Messiahship, and he says: St. John 17:21. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one, in us; THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME." (Emphasis mine B. C. F.) Plain isn't it? An understanding of Christ's own divinity depends upon a united teaching concerning the plan of salvation which Christ gave his life on the cross to make effective for the salvation of the whole human race.

Is it any wonder that infidelity is becoming rampant in the world of today? Statistics along that line is appalling, and shows how the world regards Christ because of the division among his witnesses.

From statistics at hand, we have these frightful figures. At another World's Conference held in Paris in July 1933, A conference of Anti-religionists, they claimed then a membership of 13,000,000, with 1800 publications propagandizing the world with a refu-

tation of the divided forces of Christianity. Toronto Daily Star, July 25, 1933.

Added to this we have these statistics concerning another way the world is regarding the divided misinterpretation of the mission of Christ; "Victims of a wave of superstition such as the world has not seen since the Middle Ages, the people of the United States are paying \$125,000,000 a year to an army of 100,000 fortune tellers." Readers Digest for February, 1931.

What an inditement of present day Christianity all of the above is, and it is only a small part of what might be introduced along this line, but it should be sufficient to show that in order to intelligently testify for Christ, it is absolutely imperative that one MUST have a KNOWLEDGE of the teachings of Christ. Christ himself says: "This is life eternal that they might KNOW thee the only true God, and Jesus Christ whom thou hast sent." St. John 17:3. Also in 2 Thessalonians 1:7, 8, we read: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them what KNOW NOT GOD, and that obey not the gospel of our Lord Jesus Christ."

Of what value is such a statement as this if there is no possibility of KNOWING God, nor a possibility of having a unified understanding of the gospel of Christ? The Apostle Paul wrote this, and evidently he believed that it was possible to KNOW God, and if we read the story of his conversion, we will see that he DID possess this knowledge. In the light of which we feel free to inform Dr. Jones and his co-laborers toward a unifying of the Christians, that there was an admitted time when THERE WAS UNITY in the Christian church. The very thing they are seeking, and it is also logical that when we concede that since there was a time when the Church of Christ was ONE, that what has been, can be again, but upon the terms that Christ laid down, and so proved to the world of his day, that he was really sent from God. The whole New Testament is proof of this statement. In short the New Testament is a product of the Church of Christ as fashioned by the Master himself. Had there been no Church of Christ, there would have been no New Testament. The writers of that book were persons who KNEW God, and so bore united testimony concerning him. The New Testament is the story of God's contacts and dealings with His church through His son Jesus Christ.

Again it shows that when men no longer were willing to let God direct in His own church, that revelation ceased, and the New Testament came to an end.

Why then, do not, these good men who seek to restore the unity of Christianity, refrain from trusting in conventions and conferences made up of men of divergent views, and accept the proclamation of the angel message of a RESTORED gospel, wherein all they are asking for, and more, may be attained? This restoration came into being because in the New Testament itself the invitation is extended; "If any of you lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him." James 1:5.

True, today we see division and confusion among the various groups making up the Restoration movement, but again it is traceable to the same condition that brought it about in the earlier instance when revelation ceased. Men thought of themselves that they were able to direct the course of the restored gospel and the same results are following in the wake of this confused state. In other words the world NOW isn't believing that God has sent an angel, otherwise there would be a unity of teachings and understanding. This fact is brought forcibly to us in something that has come to our attention just recently.

In a monthly publication for September, 1948, called "Newsletter" put out by one of our sister groups, and in an article by a member of its First Presidency, on "Priesthood," we glean this: "OBJECTIVE AND SUBJECTIVE WORSHIP; The Roman Catholic Priest celebrates mass even if no one is present. The mass is offered to God. The L. D. S. minister dismisses the service if but a few worshippers are present, for the worshippers are a vital part of all worship. The purpose of a minister in a worship service is to praise God, and in that process, TO CLEANSE and enoble the worshippers."

In the above our brothers draws a comparison, between them and the Roman Catholic church that seems to contain a parallel. The Catholic Priest CLEANSSES the people through the confessional and his claimed power to forgive sin. In this comparison we are left to wonder how the L. D. S. minister CLEANSSES the people? Is a parallel indicated? If not, why the comparison, and what is its value?

But we continue. The next paragraph continues the comparison. We read: "While worship after the L. D. S. pattern is LESS deliberately objective than among Roman Catholics, it is imperative that worshippers shall feel that they have real contact with divinity and that something divinely INDUCED is actually taking place in them and between them and God. Worship must therefore be God centered. A picture of Jesus, well placed and well LIT, (With blessed candles no doubt, B. C. F.) can become a valuable aid to objectivity. So can a well fashioned, well placed, well LIT crucifix." I have emphasized some words in the above quotation to bring out what seems to be the high lights intended by the author of the above.

Let us look at it. It would seem to the casual reader that the mere drawing of a comparison between L. D. S. worship and Roman Catholic worship is outstandingly suggestive to say the least.

In the article first introduced in this editorial from the Madison, Wisconsin, Capital Times, it is indicated in the body of the article that the Roman Catholics had also been solicited by these super-church builders, but they received no encouragement from that source. Now, it seems that some, much closer to us in church affiliation are not finding it very difficult to emulate the practices of the old mother church, who is described in the Bible and in the Book of Mormon as "the whore of the whole earth."

In the light of what has been said above, how

strong should be the inducement of those who have accepted the restored gospel in spirit as well as in letter to cling more closely than ever to the rod of iron, the gospel of God's dear Son. Through such obedience we have the guarantee that we may KNOW of the doctrine, in such manner that unity under God may prevail and that too by the indwelling of the spirit of God that comes by such obedience and not by outward material things like images, pictures, candles, crucifixes etc. Truly we are living in the latter day when everything will be shaken that can be shaken. Let us look to God and to his son and them only, for our KNOWLEDGE of the divine. God grant it may be so.

B. C. Flint.

"JOTTINGS"

By Elder Herbert Kidd

Did Christ build His Church as He said He would?

What did He build it of and how does it function?

Is it essential to belong to His Church to inherit eternal life?

Where is the Kingdom of God?

What does it consist of?

Can you become a citizen of that kingdom and how?

Christ said He would build His church—Matt. 16: 13-18.

Now we will show the material He used was obedient followers—Matt. 4:17-22; Mark 1: 14-15.

Mark 1: 16-20. Now as He walked by the sea of Galilee He saw Simon and Andrew his brother casting a net into the sea for they were fishers and Jesus said unto them, come ye after me, and I will make you to become fishers of men, and straightway they forsook their nets, and followed Him. When He had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets, and straightway He called them, and they left their father Zebedee in the ship with the hired servants, and went after Him. This is the way Jesus began to build His church.

Peter and Andrew being the first two; second two were James and John. Christ called these four men and commanded them to follow Him and they immediately obeyed and followed. This being the first material He used in building His church. The church mentioned in the Bible as woman, Kingdom of God, Body of Christ, and all obedient followers, as members in particular. Read all of 1 Cor. 12 chapter and note in particular verses 12 and 14.

The Kingdom, the Kingdom of God and of Heaven, and the Church of Christ are all one and the same—Matt. 5:20, Matt. 23:13, Matt. 9:35, Matt. 10:7-8, Acts 8:12.

When Christ was leaving the earth He promised

His followers, which is the Church, that He would send them the Comforter which is the Holy Ghost — St. John 14: 16-17; 26. Acts 1: 8-9, Acts 1: 12-15. We see in verse 15 that the church consisted of about 120, all in one accord, waiting for the promise. In Acts 2: 1-4 we see the promise fulfilled and in Acts 2: 41 we see there were about 3,000 added unto them, or the Church, that day, and in Acts 2:47 we see the Lord's way then. He being unchangeable, that would be His way today.

Here is the leading functioning body of the Church, or the Kingdom of God on earth. We will first see what it takes to establish the Kingdom of God. Christ being the King, the Gospel of Christ being the law of the Kingdom, the twelve Apostles and Ministry being the officials to execute the law of the Kingdom, you and I, if we are obedient followers of Christ, are the citizens of this Kingdom. 1 Cor. 12:28 we want to take note that God set these in the Church and also take note what they are. In Eph. 4:11 we see there is some addition made. In verse 12 we will see what all these officers are placed in the Church for. Verse 13 will show how long they must remain in the Church. Verse 14 will show how badly they are needed today. When you find the Church of Christ today you will find it has twelve apostles, prophets, and all the above mentioned gifts.

What are the principles of the Doctrine of Christ?

Can we apply them to our life in order to work out our own salvation?

What are the Principles of the Doctrine of Christ? Heb. 6:1-3. We must apply them to our life in order to work out our own salvation. Paul is admonishing the Hebrew Saints to go on unto perfection, not laying again the foundation which is the Principles of the Doctrine of Christ, which they had obeyed. Paul numerates six of the principles, the last two God has not given you or I our free agency over as we will come forth in the Resurrection and we will be at the judgement, but Faith in God, Repentance, Baptism, and Laying on of Hands, God has given us our free agency; we can accept them in obedience or reject them in disobedience. Most all religious teachers believe we should have Faith in God, repent of our sins, and be baptized in some form or other, but who believes in the Laying on of Hands for the reception of the Holy Ghost? We will see how the Church practices this principle in Acts 8:14-19; also in Acts 19:1-7, Acts 13:1-4; and Acts 9:15-18.

Is baptism by immersion essential to salvation?

Was the thief on the cross ever a follower of Christ and a baptized believer?

Mark 1:4-5; Matt. 3:7-8. Jesus went unto John to be baptized of Him. John was sent of God to baptize unto repentance for the remission of sins. Jesus came into the world to save that that was lost. Jesus had no sins to be remitted but says unto us **follow me**. It was necessary for Jesus to go through the waters of baptism to lead the way for us. It was necessary for one holding authority from God to do the baptizing, therefore Jesus said unto John, suffer it to be so now for thus it becometh us to fulfill all righteousness. We must fol-

low Jesus through the waters of baptism, being baptized by one holding authority from God. Matt. 3:11-17.

St. John 3:1-5 Jesus says to Nicodemus, except a man be born again he **cannot see the Kingdom**. Nicodemus asked how a man being old could be born again. Jesus answered, "Verily, verily I say unto you except a man be born of **water** and of the **spirit** he **cannot enter into the Kingdom of God**."

To be born means to come forth from being covered, which in this case is baptism by water.

Mark 16:15-16, "Go ye into all the world and preach the Gospel to every creature." He that believeth, believeth what?—the Gospel, and is **baptized shall be saved**. We see here that Christ makes baptism essential to salvation.

Saul's conversion—Acts 9:1-6. Verse 4, He heard a voice saying unto him, "Saul why persecutest thou me?" He said "Who art thou, Lord?" The answer, "I am Jesus." Saul said, "Lord what will thou have me to do?" Jesus answered, "Go into the City and it shall be told thee what thou **must do**." We see here that there was something Saul must do to be saved. Acts 9:7-18. Verses 10, 11, and 12 show us what the Lord required of Ananias to do. Acts 22:16 shows what Jesus said would be told Saul he must do—"and now why tarriesit thou? "Arise, and be **baptized**, and **wash away thy sins**."

Romans 6:4, Col. 2:12, Heb. 6:2, Gal. 3:27, Acts 2: 37-38. In verse 38 Peter says, "Repent and be baptized every one of you in the name of Jesus Christ for the **remission of sins**." 1 Peter 3:21 Peter says, even baptism doth also now **save us**. Do you believe it? Some say that baptism does not save us, nor the putting away of the filth of the flesh, but the answer of a good conscience toward God. Can you answer a good conscience toward God and fail to obey His commandments, can you? In order to answer a good conscience toward God we would have to keep and obey His commandments. In this case it would be to be baptized by immersion for the remission of our sins as we have shown above.

Acts 19:3-7 Verse 7 shows there were about twelve men. They had been baptized by one claiming to be preaching John's baptism, but he was not for he never taught them of the baptism of the Holy Ghost which thing John did—so he claimed to do something he did not do, therefore, Paul taught them of Christ and the Holy Ghost, then Paul baptized them with water before he layed his hands on them for the baptism of the Holy Ghost. Beware of the preacher that chaims to preach the Gospel of Christ and does not, for you cannot get any more results than those twelve men got.

Now concerning the Thief on the Cross. He would have to comply with all the above teachings, practices of the Church, and commands of Christ. God being no respecter of persons, he would have to be born of water the same as Nicodemus was told he would have to be before he could enter the Kingdom of God, or before Christ could have said to him; This day shalt thou be with me in Paradise.

Now let us see if we can find any scriptures that

will show he had been baptized and had followed Christ. We have shown that baptism is for the remission of sins or the washing away of ones sins. Peter said baptism doth now save us. We know that **no sin** can enter the Kingdom of God. With these things in mind, we will turn to St. John 6:48-71. We find here that Christ was teaching His disciples that He was the Bread of Life. Verse 60 shows that many of his disciples when they heard this said this is an hard saying, who can hear it. Verse 66 shows from that time many of his **disciples** went back and walked no more with him. It would only be reasonable to know that the Thief would have to be one of that many who went back and walked no more with Christ. The statement the Thief made to Christ while on the cross shows he knew Christ and his missions. He said, "When thou comest into Thy Kingdom, remember me." That was when Christ said, "This day shalt thou be with me in Paradise."

We know this is not popular teachings but it is the Bible, the word of God and the commands of Christ. What will you believe—the teachings of men, or the Bible and the commands of Christ?

What is the Rock Christ said he would build His Church upon?

Matt.16:13-18. Verse 15, Christ asked the 12 Disciples, "Who say ye that I am?" Verse 16, and Simon Peter answered and said, "Thou art the Christ the Son of the Living God." Verse 17, and Jesus answered and said unto him, "Blessed are thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Christ did not say He would build the church upon Himself as some say, or upon Peter as some say, or on Peter's faith, others say. Christ said there was a revealing power that revealed it unto Peter and that revealing power came from God, and upon this revealing power He would build His Church, which is revelation. Then **revelation** is the **Rock** Christ built His Church upon.

Some teachers think that verse 18 shows Peter was the **Rock** Christ said He would build **His Church** upon. Christ was only affirming that He was also speaking under that same revealing power that came from God. Christ said that all He did and said was given Him through the same revealing power. In 1 Cor. 12:28 we see God set in the Church Prophets second in authority. God has always used His prophets to reveal His will unto, and they would reveal it unto His followers which is **His Church**.

In Acts 11:27-30 we see how God used His prophets to warn the Church. In Acts 13:1-3 we see how God used His prophets again to reveal His will to the Church Here God called Barnabas and Saul to be Apostles.

What are the keys of the Kingdom of Heaven and to whom did Christ give them?

In order to know the answer to this question we will have to know who Christ was talking to when He made this promise in Matt. 16:13. It shows He was talking to His Disciples which were the twelve Apostles. In this conversation Peter was the spokesman

for the twelve Apostles. In verse 19 Christ says, "And I will give unto thee the Keys of the Kingdom of Heaven." That promise was unto the twelve Apostles.

What are the Keys of the Kingdom of Heaven? Keys represent power. In this case it is Bible priestly power and authority coming from God. Can we find in the Bible where any of the Apostles exercised this authority. In Acts 3:1-8 we see it demonstrated. In verse 2, we see a man that was born lame that was laid daily at the temple gate to beg alms. In verse 4, and Peter fastening his eyes upon him with John, said, look on us. And he gave heed unto them, expecting to receive something of them. Verse 6, then Peter said, "Silver and gold have I none; but such as I have given I thee: **In the name of Jesus Christ of Nazareth rise up and walk.**" Verses 7 and 8 show the results. We see here that John was a partner with Peter in the exercising of this authority. This man that was bound by Satan from his birth was loosened from his affliction and it was recognized in Heaven.

More on the power of authority can be found in Luke 9:1-2; Matt. 10:1. Matt. 10:7-8 shows the power they had and they were commanded to pass the blessing on to others.

What is the unpardonable sin and who can commit it?

We want to see what sins will be forgiven men. Matt. 12:31. "Wherefore I say unto you, All manner of sin and blasphemy **shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto them.**" In verse 32 we see there are two places mentioned where it shall not be forgiven Him, neither in **this world, neither in the world to come.** Now we want to see who can blaspheme against the Holy Ghost. It is not the one that denies the striving of the Spirit of God once too often as is commonly taught. We will find in Heb. 6:4-6 what condition a person must be in to be able to commit the unpardonable sin. Verses 4-6, "For it is **impossible** for those who were once enlightened, and have tasted of the heavenly gift, and were made **partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.**"

John 14:16-17. Verse 17, "Even the **Spirit of truth: whom the world cannot receive,** because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." The Comforter, the Spirit of Truth, and the Holy Ghost are all the same thing. Verse 26 will show they are. Then the world, or a sinner, could not deny something he did not have nor could not receive. It would take one that had received the blessings above mentioned.

Does this life end all hope and chance of Salvation?

Will the wicked stay in Hell for ever more?

We find 1 Peter 3:18-20 where Christ, while His body lay in the tomb, went and preached the Gospel to

(Continued on Page 173)

NEWS FROM LOCALS

Houston, Missouri

Sunday, September 5, our regular church and sacrament services were very much enjoyed. We had as our guests at the service Apostle and Sister A. M. Smith and son Joe. Also Brother and Sister Alex Smith and children, Sister Archie Bell and daughter all of Ava, Missouri. Mr. and Sister Harry Mann, Brother and Sister Denver Chapman and Sister Ritchison of Independence.

Apostle Smith delivered a very fine message. After church services we went to the home of the writer. It being a damp and rainy day we spread our dinner on the table inside the large back porch. This was a very enjoyable hour spent visiting while we ate.

After the lunch the porch became an improvised chapel where we held our sacrament service. The A. M. Smiths, Brother and Sister Chapman and Sister Ritchison remained for the evening service at which time Apostle Smith was again the speaker.

On September 10, Mr. and Sister Harold Massey became the parents of an 8½ pound baby boy, who will answer to the name of William Ernest. Sister Alzada Massey is the daughter of the undersigned. May God help these young parents to raise this little jewel which God has given them to be obedient to God's laws and commandments, and never be ashamed of the Gospel.

In our Sunday School we are now studying the life of our Savior, and have just finished His Sermon on the Mount. We learn more each time we meet and never seem to have enough time. It passes so quickly.

Sister Florence Marie Keeney is employed at the American T and T., at St. Louis and when she remains there over the week end attends Sunday School and church at Chambers Park,

Brother and Sister Denver Chapman and Sister Ritchison were week end guests at the A. M. Smith home near Ava. Mr. and Sister Harry Mann also visited in our vicinity, at the home of Brother and Sister Chas. Reed and family and met with us the first Sunday.

Sister Mary Jane Ware and Sister Paul Mercer have both resumed their teaching. Sister Mercer here in our local District school and Sister Ware as First grade teacher at Licking. Sister Ware and her husband were also in attendance at our services the first Sunday.

Brother Ireatess Keeney has resumed his school work at the University of Missouri, at Columbia. He often returns home for the church study.

We saints here enjoy Brother Paul Mercer's sermons very much. We are so thankful that God has thus provided us with a leader like him. We do so enjoy being together.

Your sister in Christ,

Anna Keeney.

INDEPENDENCE NEWS

We have had our first killing frost a few nights ago, but a few of the hardier flowers are still blooming. The trees are beautiful as they have put on their last grand display of color before the leaves drop to mother earth. The trees will soon look bare and cold—reminding us that winter will soon be here.

Mr. and Mrs. Berchie Welton are the proud parents of a baby daughter born September 23, 1948. Sister Welton is a daughter of Apostle and Sister Arthur M. Smith of Ava, Mo.

Brother and Sister Rolland Sprague and family spent Sunday with the Saints in Collins, Mo.

Apostle Wm. F. Anderson has returned from a missionary trip spent in Oklahoma and Texas.

Brother and Sister Arthur M. Smith of Ava, Mo. are spending a few weeks in Independence. They came to see the new granddaughter and help care for Jewell, while her mother was away.

The church people held a shower on Sister Lois Hedges at the home of Brother and Sister William Nest. Sister Hedges was married in September, she is the daughter of Brother and Sister Alva Wheaton.

Sister John Sweem of Hamilton, Mo., who underwent an operation at the Sanitarium here has so far recovered that she was able to be moved to her home.

The Sunday school turned over one hundred dollars of their funds to the United Workers to be used in sending food and clothing to our church people in Europe. The Church and Sunday School are surely doing a good work in helping the United Workers in their work of sending boxes to the needy people in Wales and Germany.

During the past month, Sister Robert R. Robertson of Salt Lake City, Utah, Sister Arthur M. Smith of Ava, Mo., and Sister B. C. Flint of Independence all gave the United Workers very interesting talks of their experiences during the past summer while they were out in the missionary field with their husbands.

Brother and Sister B. C. Flint have returned from their summer missionary work. We are glad to see them home again. They brought home two beautiful pictures for the Sunday School that were given by two of our isolated sisters who live up in Iowa. The pictures are to be hung in the childrens Sunday School room.

Brother R. R. Robertson of Salt Lake City, Utah, were here to help with the week's services are held the first of October. Brother A. M. Smith of Ava were here to help with the services too.

Geraldine Sue Welton, daughter of Loraine and Berchie Welton was blessed by her grandfather, Apostle A. M. Smith and Apostle R. R. Robertson.

(Continued on Page 176)

LETTERS

NOTE:

The following beautiful letter from an old brother eighty-two years old, breathes such a beautiful spirit of faith and good will that we feel our readers should share in it. His splendid offer to give us an account of some of his experiences is certainly welcomed, and we shall be looking for them for the Advocate.

Editor.

Pawtucket, R. I., October 15, 1948.

Elder B. C. Flint,
Independence, Missouri.

Dear Brother Flint:

I have read with great interest your editorial in the Advocate, "Does Death End All." It seems to me to be to the point, and conclusive.

I have also noted that you are not idle. That you are doing quite a lot of missionary work, and my prayer is that the God of love and truth may always be with you to give you the understanding, the comfort of His Spirit, and the physical health necessary to carry on.

I have been so busy this summer with a large garden that I have overlooked some things which I ought not to have overlooked. You see when a man climbs up to the age of eighty-three, he is no longer a boy, and it is mostly for my health that I have a garden, and the good Lord did surely bless me this summer with the good things that grew, and for which I am thankful.

There are some experiences in my life that I think I may relate sometime soon. Perhaps they may encourage and help someone. With best wishes and my prayers. I am.

Your brother in the gospel,
Elder James T. Mackinnon.

Hamilton, Missouri, October 14, 1948.

Dear Readers of the Advocate:

I have never attempted to write before for the Advocate and you may not be very interested in what I do write. However, we will write a little anyhow.

The Independence group all know of my recent visit to the Independence Sanitarium, where I underwent surgery. I was there for two weeks and many of the group visited me. They brought gifts of beautiful flowers, cards, and letters, all of which I enjoyed so much. My doctor advised three months of absolute rest. No hard work at all, so I am doing something easy, writing to you all.

I had a dream some time ago that I will relate. It may have little significance but I feel impressed to write it. I dreamed that I saw a tremendous crowd of people all dressed in white. I heard a voice speak to me and call me to speak to this people.

My husband, he can speak to them. No, I will do it. I then immediately saw

myself dressed also in white of sheer loveliness, such as I have never owned in my life. I was so much excited over the thought of my trying to speak to such a crowd and make them hear me, and in my excitement I started to speak in such a loud voice that I woke myself up. In speaking in this loud voice, I found I was quoting the first verse of the first chapter of St. John; "In the beginning was the Word, and the Word was with God and the Word was God." As I have said in speaking in this loud voice in which I woke myself up. I do not think I quoted all of the verse.

I do not know if there is any meaning to this or not, but may I appeal to the ministry of the church to raise your voices whenever, and wherever you can and preach the word of God to this dying world.

In the 10 chapter and the 15 verse of the Roman letter we read: "How shall they preach except they be sent, as it is written how beautiful the feet of them that preach the Gospel of peace, and bring good tidings of good things." And again, 2 Timothy 4:2, 3; "Preach the word; Be instant in season and out of season; reprove, rebuke exhort, with all long suffering and doctrine. For the time will come that they will not endure sound doctrine; but after their own lusts will they heap to themselves teachers having itching ears." Matthew 24:14, "And this gospel of the Kingdom shall be preached in all the world for a witness, and then shall the end come."

Dear Saints let us go forward as never before. Throw off those things that hinder and be ready for the great day of the coming of the Savior.

Your sister in Christ.

Mrs. John Sweem.

Route 1, Bemidji, Minn.
September 272, 1948.

Dear Saints:

I am not much of a writer, much as I would like to be. Something very unusual has happened here in this place so far north. We have had NO frost. Flowers are still blooming and we have a nice lot of them. Also a very good crop of hay and good gardens.

We had Brother and Sister W. F. Jordan from Canada here to visit us. They were our neighbors when we lived in Canada, and we had some wonderful times there together when the Spirit of God was there to bless us and give us light and understanding. We also had the rich experience of having our sick healed. This was all due to the intense desire that we had to meet together. We looked forward to the time of meeting. We sure wish these dear ones would move here to this beautiful spot.

We also had Brother T. J. Jordan and wife with us at our reunion, also Brother and Sister Darby from Minneapolis. Also in attendance at the reunion were Brn. Forrest Maley and Rolland Sprague from Independence. We enjoyed their visit very much. My Sister Mrs. Story also came from Regina, Canada. We

look for more from Canada, but times being as they are some could not get away.

I was working around my place a few days ago, wondering and pondering things in my heart regarding the gospel. Why the confusion in the Lord's church? Why is everything in such a turmoil? Then the thought came to me, "the sifting time." Why had I not thought of that before? Now it seems so evident that that is what is happening. Let us let go of everything that is holding us down and arise at once and not be like the man I read about who was working around his house and his little boy came and disturbed him. The father a big strong man who did not realize his strength, took his child by the shoulders and shook him so hard that he broke the little fellow's neck. How that man must wish that the wheels of time could turn back so that he could undo his rash act.

Let us pray for each other that we be not sifted out with the chaff, and thus become lost to our Father who is in heaven, who loves us so much and is not willing that any should perish.

We would like to hear from any of the saints who could take the time to write.

Your brother,

D. Gibbons.

Sedona, Arizona, Oct. 12, 1948.

Dear Brother Flint:

One day last spring my mother, Mrs. Ruth Yates Willard, received a letter from my grandfather, Apostle James E. Yates, written from his home in San Diego, California. He told her that he would speak to the little church group in Phoenix on a coming Sunday. He urged her to come and requested that my brother, Bob Willard, and myself, also attend if at all possible. He emphasized the fact that he had a very important message for us all. Mother was unable to get away, but Bob and I drove to Phoenix to attend the services.

When Grandfather stood up to speak he began very simply, "This message is not mine, but His Who sent me." The gist of the message was something like this:

"Time, as we know it, began at approximately 4000 B. C. After the creation and subsequent fall of man, the next major event was the great flood which destroyed all except Noah and his family, about 2300 B. C. Around 500 years later, about 1800 B. C., God made His covenant with Abraham. Then about 1500 B. C. came Moses and the "imperfect law" which was "added because of transgressions" (Gal. 3:8, 13, 19, 24) Near the year 700 B. C. lived the prophet Isaiah, who foresaw the desolation of the Jewish nation, the coming of the Messiah, and the eventual redemption of Israel. Daniel, at about 600 B. C., interpreted King Nebuchadnezzar's dream picturing the rise and fall of nations in the years to come, and the formation of the "kingdom" of "the God of heaven," saw in vision the

"little horn" of popery and the "two thousand and three hundred days", beginning in the times of the kings of "Media" and "Persia" and "Grecia" (around 470 B. C.) and ending with the cleansing of the sanctuary. Around 500 B. C. came Ezekiel with his foreknowledge of the dispersion of Israel, and the blessing of the remnant in "the latter time." Then came Jesus of Nazareth, the Christ, who said, "Upon this rock (knowledge that He is the Son of the living God) I will build My Church." (Mat. 16:18) Close to 96 years after the birth of Christ, 63 years after His death on the Cross, John the Revelator heard His voice, and saw in vision the formation of the original Church of Christ, and the beginning of apostasy around 570 A. D., with the Pope in supreme control at the head of the church, which was to last for 1260 years. During that period of apostasy Christopher Columbus discovered the American continents, the "land shadowing with wings," in 1492 A. D. In 1829 A. D. the plates of Nephi and Mormon were found in the hill Cumorah, by divine intervention. In 1830, just 1260 years after the beginning of apostasy and 2300 years after the times of the "kings of Media and Persia and Grecia", "knowledge" was "increased". (Dan. 12:4), and the Church of Christ was organized according to law. In 1948 the nations are "ripening for destruction." In the next 52 years or thereabouts will come to pass the spreading of the gospel over all the earth, the gathering together and salvation of the "remnant," (Zephaniah 3: 8, 10, 13) and the destruction of the earth by the "fire" of the atomic bomb. Then, at approximately the year 2000 A. D. will begin the thousand years reign of peace, the millenium of glory, the sabbath of time, when "they shall not hurt nor destroy in all my holy mountain."

When we came back to Sedona we started to tell Mother of what the message had been and how very much impressed we both were, she stopped us and told us that she **could see in her mind** a very clear picture of the dissertation, **before** we could finish telling her. Then what we told her of it, tallied completely with her mental picture!

I have thought for sometime that this message should be made available to the church, and now I am sending it to you, to see if you agree.

Sincerely,

Mrs. Donna R. Moser.

BIRTHS

At Milwaukee, Wisconsin, September 19, 1948, born to Mr. and Sister Duke Taubert, a son. Named, Duke Donovan Taubert. Sister Taubert is the daughter of Apostle L. A. Gould. The Advocate extends congratulations.

As a moth gnaws a garment so does eny gnaw the heart of man.

BOOK OF MORMON VINDICATED

By Elder I. M. Smith

(Continued from September)

"And ye shall be hated of all men for my sake. * * * If they have called the master of the house Beelzebub, how much more shall they call them of his household."—Matt. 10:22-25.

"Yea, the time cometh that whosoever killeth you will think that he doeth God's service." John 16:2.

It is not necessary to multiply quotations. The foregoing are sufficient to show that at least as far back as the days of Moses, people had to suffer reproach because of their faith in Christ; and he, when he came in the flesh, was slandered and misrepresented by his enemies, misunderstood by the masses and finally crucified as a criminal; and that those that were sent to tell the world that he was the Christ were told that they, in like manner, should be hated, spoken evil of for his name's sake, called Beelzebub, and even put to death by men who would think that they were doing God's service. And Paul, after several years experience, in preaching Christ, says:

"Yea and all that will live godly in Christ Jesus shall suffer persecution."—2 Tim. 3:12.

Please do not imagine that the world has grown so wonderfully good since those scriptures were given that they have now become a dead letter. No, that will not do; for the last quotation is a prophecy of that which shall be ("in the last days" and the verse following the one quoted says:

"But evil men and seducers shall wax worse and worse, deceiving and being deceived."

Reader, do you believe the Bible? Do you believe the foregoing quotations from the New Testament? If you do, come, let us reason together. The Book of Mormon comes to us as an inspired record. Its avowed mission is to prove that Jesus is the Christ, and to convince both Jew and Gentile that they must come to him, and obey his gospel, or they cannot be saved. It comes to us to confirm the truth of the Bible. In the Bible we have the testimony of God's children on the Eastern Continent, that Jesus is the Christ, and in the Book of Mormon we have the same testimony from his children on this continent; and, as the testimony of a second witness in court confirms and makes doubly strong the testimony of the first, when they agree so the testimony of the Book of Mormon confirms and makes doubly strong the testimony of the Bible. Now, do you think that Satan would sit still and allow an inspired book to go to the world on such a mission as this, without making a strong and persistent effort to destroy its influence for good? Would he not do all in his power, by slander and misrepresentation, to poison the minds of the people, and prejudice them against it, and thus keep them from investigating and examining its claims? All this he has done, and is doing. Bad as the devil is, I believe he has never been accused of being lazy, nor of neglecting his business. He is represented as a "roaring lion" walking about "seeking whom he may devour." As to his servants, however much they may disregard the Bi-

ble as a whole, there is one saying of the Savior that they have incorporated into their creed, and to which they adhere with strict fidelity, and that it; "Wist ye not that I must be about my Father's business?"

And their father's business is decrined by the Savior in the following language:

"He wa a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it." John 8:44.

It must be said for his servants that they have attended strictly to their "father's business" so far as the Book of Mormon is concerned. They have told the people that it, "supplanted the Bible;" that it "takes the place of the Bible;" that it "supercedes the New Testament in the same sense that the New Testament supercedes the old;" "That it teaches a new gospel;" "does away with the work of Christ;" "puts Joseph Smith in the place of Christ;" and many other lies, of a similar nature, too numerous to mention. Thousands of honest people have been deceived by those falsehoods, and thus kept from reading the book for themselves, and also from hearing its claims presented by those who believe and know it to be true. Satan has left no stone unturned in his efforts to destroy this book, and the work connected with it. He has chosen men and women of all professions, and of all classes and shades of society, to carry on his nefarious work; but as in the days of our Savior's ministry in the flesh, ministers of religion have been his special favorites. Don't be startled. Look to the history of the past, and learn wisdom. Remember that Cain was religious, and offered sacrifices to God; but his brother offered a different kind of sacrifice, and God accepted it, while Cain's offering was rejected. We all know the result. The false prophet, and man made priests and teachers of Israel, were the most bitter enemies with which the prophets of God had to contend, from Moses down to Christ. Was there any change then? No. The Pharisees, Sadusees, Scribes, Priests, High Priests, D.D's and LL.D's were the most bitter, the most persistent and unrelenting, in hating, misrepresenting, and murdering, both the Savior and his immediate followers. Those people were very religious, but, like Cain, when they saw that God had more respect for the offerings of those who dared to worship differently from them, than he had for theirs, it was too much for their pride to bear. Human nature is the same now that it was then. The same class of people that murdered the Son of God man made priests and religious bigots have been the loudest in reviling, ridiculous, ridiculing, and misrepresenting the Book of Mormon. This, too, is in fulfillment of prophecy:

"This know also, that in the last days perilous times shall come. for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, * * * false accusers, incontinent, fierce, despisers of those that are good; * * * having a form of godlines but denying the power thereof. * * * now as James and Jambres withstood Moses, so do these also resist the truth."—2. Tim: 3:1-8.

There are two points in this prophecy that I want

to impress on the mind of the readers. The first is, it is to be "in the last days;" the second is, those "false accusers;" who "resist the truth" and are "haters of those that are good;" are to have, "a form of godliness but denying the power thereof." If you will go to those who are so bitter against the Book of Mormon and as them, "Is the power of God with his people on the earth now as in days of the apostles? Do the angels visit them now? The the sick healed, devils cast out, the blind restored to sight, and the lame made to walk? Do they have the gifts of tongues, prophecy, discerning of spirits, and revelation?" They will tell you, "No;" that these things are all done away, and are not for us. Now, if Paul's prophecy concerning the "last days" is true, wouldn't you expect that class of people to "resist the truth," be "haters of those, that are good," and also "false accusers?" The very fact that they teach that those blessings are not for the children of God now, is positive proof that they don't enjoy them, that God "had not respect" unto their offering; hence they desire Cain-like, to put to death those whose offering God does respect. There is nothing strange, then, in that class of people opposing the Book of Mormon. It is just as predicted. It is just what would be expected by anyone who understands and believes the Bible.

Now, reader, are you prepared to lay aside your prejudice, examine the evidence in favor of the Book of Mormon, and then weigh them impartially? If so, please come with me to the Bible, the standard by which we are to try all that comes to us as inspiration. That standard says:

"Prove all things; hold fast that which is good."—1 Thess. 5:21.

"For whatsoever things were written afore time were written for our learning." Rom. 15:4.

"Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—2 Peter 1:20, 21.

The disciples of Christ in proving the divinity of his mission, appeals to those things "written afore time," as is witnessed by the following:

"Then Phillip opened his mouth, and begun at the same scripture, and preached unto him Jesus." Acts 8:35.

"For he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was the Christ."—Acts 18:28.

"Saying none other things than those which the prophets and Moses did say should come."—Acts 26:22.

I believe the Book of Mormon and the work connected with it, are things "which the prophets and Moses did say should come," and shall, therefore, appeal to them for proof. I shall also try and refrain from putting a "private interpretation" on God's word, believing that truth needs no sophistry nor deceit to help sustain it. If I cannot prove from the prophecies

of the Bible that such a book, and such a work, were to come forth in the latter days, in the manner and at the time of the coming forth of this work then I shall not ask you to accept it.

"Prove all things, and hold fast that which is good."

(To be continued)

Editor's Note:

In the early days of our ministry we found the pamphlet written by Elder I. M. Smith, entitled "The Book of Mormon Vindicated," of inestimable value in presenting the truthfulness of the Book of Mormon. We are therefore now presenting it in serial form to our readers, believing that they too will find it of untold value. It may be charged that we are using "obsolete" tracts of some of the other groups, but we have ever been committed to the idea that real truth is NEVER obsolete.

Furthermore, the arrangement of the historical and scriptural evidence used in this booklet is above the average.

B. C. Flint.

TRUST THE CHILDREN

Trust the children, Never doubt them
Build a wall of love about them
After sowing seeds of duty
Trust them for the flowers of beauty

Trust the children, Don't suspect them
Let your confidence direct them
At the hearth or in the wildwood
Meet them on the plane of childhood

Trust the little ones Remember
May is not like chill December
Let no words of rage or madness
Check their happy notes of gladness

Trust the children, Gently guide them
And above all, ne'er deride them
Should they trip, or should they blunder
Lest you snap loves cords assunder

Trust the children, Let them treasure
Mothers faith in boundless measure
Fathers love in them confiding
Then no secrets they'll be hiding

Trust the children, just as He did
Who for "such" once sweetly pleaded
Trust and guide, but never doubt them
Build a wall of love about them.

—Author Unknown.

REORGANIZED CHURCH INCONCISTANCY

Extract from a letter from a brother of the Reorganized Church. Followed by my reply. J. E. Y

Eld. James E. Yates,
San Diego, Calif.,

Dear Sir, friend and Bro. in Christ: Well. I wish you were back in the Reorganized Church with the standing and strength you once possessed. I cannot see why the Church of Christ (Temple Lot Branch) do not unite with the Reorganized Church for the establishment of Zion, etc, as the Lord admonished them to do through Alexander H. Smith in 1900. What have they accomplished by remaining aloof? **Nothing!** They are **dead** as a church! They should see by now if the Lord was dependent upon them for the preaching and disseminating of his gospel and the establishment of Zion, the cause would be lost. You should have power and influence enough among those people to unite them and the Reorganized Church. If they have the establishment of Zion at heart as they so many times have claimed to have. I feel led to say, if they sit tight in their attitude not to cooperate with their brethren of the Reorganization, they will be rejected of the Lord as a part of His body of Saints, and loose their all. The Gen. Conference of our people will convene here next Oct. and that should be the opportune time for their amalgamation. Surely you cannot afford to spend any more time in bickering and complaints. May God help all who are asleep to wake up, and repent of their **Dead Works.**

Hoping this finds you and Sr. Yates well and happy, and that I may hear from you again at your convenience, I remain

Your Bro. in Christ,
2964 Newton Ave.,
San Diego, Calif.,
May 16, 1948.

Dear Brother:

Your welcome letter of April 15th reached me in due time. Have been, and am very busy. You write **frankly**. I like that method of exchange of thought. Whether it be by conversation, or by written correspondence, **frankness is best!**

So, please do not take offense my dear brother, when in reply to your questions and observations I am equally **frank** with you.

I thank you for the compliment of wishing me "back" in the Reorganized Church. "Back" would be the correct way to express it. Why wish such a calamity as that upon a man! Progress in the TRUTH demands that we go FORWARD not "back!"

You say you cannot see why the Church of Christ (Temple Lot) does not unite with the Reorganized Church for the establishment of Zion, as the Lord admonished in 1900. I would observe that the Reorganized Church today is very, very different from the church as it was in 1900.

At that time it cherished many imperfect theories as doctrines of men, but was in possession of such a measure of the Holy Spirit as to make it hopeful for their recovery. It is quite different now. It is settled more and more in its heresies by the which it may be justly classed with those of whom Jesus said: "In vain do they worship me, teaching for DOCTRINE the commandments of men."

You assume to pass judgment upon the Church of Christ there by saying: "They are DEAD as a church."

In that analysis somebody is quite mistaken. Isn't it barely possible that it could be you? In passing your post mortem on the Church of Christ there, may I observe that if the Church of Christ has expired,, as you assert, that loss among men would be far greater than any asserted gain that any such as the Reorganized Church of Jesus Christ of Latter Day Saints, in still surviving, may justly claim for itself.

Even the death of one correctly named, and correctly organized unit of church life, is more important in the eternal interests of God's Truth, than would be the survival of any hopeful Body so distortingly named, as is the Reorganized Church of Jesus Christ of Latter Day Saints!

So, even if your Post-Mortem obituary for the Church of Christ were true, I would still far rather be one of its mourners than to revel in any short Glee-waves for the survival of any self-satisfied substitute for the Church of Christ.

Concerning the Church of Christ you ask: "What have they accomplished by remaining aloof?" You say: "Nothing!" But let us have proof to make it clear just which church body it is, which blocks any possible uniting of the honest in heart from both bodies.

The Church of Christ welcomes the Reorganized Church Ministers to occupy our pulpits. The Reorganized Church fears to reciprocate in that, with equal liberty. In taking fair measurement from that fact, just who is it that is "remaining aloof?"

You say: "They should see by now that if the Lord was depending upon them for the preaching and disseminating of His Gospel and the establishment of Zion, the case would be lost."

I reply that if a few of the authoritative "Remnant" preach but a comparatively few sermons per year, as compared with thousands of sermons by those who "in vain do they worship me, teaching for doctrine the commandments of men," yet the few true sermons are superior to the many, for the advancement of God's truth.

To myself, you say: "You should have power and intelligence enough among those people to unite them and the Reorganized Church," etc.

I reply that if I had the power to unite the Church of Christ with the Reorganized Church as it is at present constituted, and should do so, I would feel responsible for one of the greatest of sins. For to mingle God's Truth with any such treacherous deception as Sec. 107 of the Book of Doctrine and Covenants, and to amalga-

mate them as one official Church Body, would be to have the whole nondescript church amalgamation worshipping "in vain," as Jesus charged against her Official Hypocrasies in days of yore. For God does not change. Doctrines of men, which, by our Lord's denunciation are a proven blight in one generation, do not acquire His Divine approval in another age of time.

You say: "I feel led to say that if they (The Church of Christ) sit tight in their attitude not to cooperate with their brethren of the Reorganization, they will be rejected of the Lord as a part of His body of saints, and loose their all," etc.

I, in turn, feel equally led to ask: When the Reorganized Church officially refuses to even cooperate with the Church of Christ in so christian and justly proper a matter as in the reciprocal exchange of pulpits, just who is it that is refusing to cooperate?

When you answer that easy question correctly, then it shall be that a little more of the light of truth shall then dispel the present shadows in your mind. It is those shadows of false analysis which under the whip-lash of erroneous Reorganized Church propaganda, causes you, and many of your wrongly-led good, but darkened-in-mind membership to lay the blame for which they themselves are guilty, upon others.

Then you, charge against others that they "sit tight and refuse to cooperate." Let God be the judge in this important issue, though all groundless egotism sweep its vaunted ship of pathetic victims to deeper, and yet more pathetic shadows.

There is yet one great day approaching, when we shall see as we are seen, and know as we are known, and when none shall dare to question the judgment of God in all these matters, nor to challenge His verdicts. For the justice of all those judgments we wait in confidence, and look forward without fear.

Sincerely, your brother,

Signed: JAMES E. YATES.

"JOTTINGS"

(Continued From Page 166)

the wicked that lived in the days of Noah. I Peter 4:6: "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." The bible tells us that Noah was a preacher of righteousness. We see the wicked ones had a chance and rejected it. The above scriptures shows definitely they had another chance in the Prison, which is known to the Prophets as Prison, Pit, and Hell. God, being no respecter of persons, the wicked of today would have the same chance. Some teachers and preachers say this only applies to those before the Gospel of Christ was established by Him in the flesh, but we notice He went and preached to the wicked after He had lived here in the flesh.

We find in Matt. 16:13-18 Christ asked His disciples, "Whom do men say that I the Son of man am?" In verse

14 they answered him. In verse 15 He asked them, "But whom say ye that I am?" Simon Peter answered and said, "Thou art the Christ, the Son of the living God." Jesus answered and said unto him, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it into thee, but my Father which is in heaven." Now Christ speaking under the same revealing power says, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." We find Christ said to Peter that flesh and blood did not reveal unto him that Christ was the Son of God, but that knowledge or revealing power, came from God and Christ says upon this revealing power is the Rock He would build His church upon. He also says the Gates of Hell shall not prevail against this revealing power, or in other words, God would speak and reveal His will to the inhabitants of Hell.

Will the wicked stay in Hell for ever more? Rev. 20:12-15 will tell us about this. Verses 13 and 14, "And the sea gave up the dead which were in it; and **death and hell delivered up the dead** which were in them; and they were **judged every man according to their works**. And **death and hell** were cast into the **lake of fire**. This is the second death."

We see that Hell is not the Bible Lake of Fire which many teachers would have us believe, but is an entirely separate place from Hell, and is a place where death and Hell will be cast into, after Hell has finished its mission and is emptied of its inhabitants. In the face of this scripture, can you believe we will stay in Hell for ever more?

Let us have some of the old Bible Prophets on this. In Isa. 42:6-7, Please turn to all of the scripture given and read carefully. Isa. 61:1, Zech. 9:11-12, Ezek 31:16-17; Ezek 32:18-23; it would be worth your while if you would read all of Ezek. 31 and all of 32. It would give you a better idea of what I mean by saying that Prison, Pit, and Hell are all the same place.

Isa. 24:21-22. What is Hell? It is a place of confinement. A place of torment. A place of punishment for the sins of the wicked. The rich man said he was tormented in these flames. He also remembered his brethren here on the earth and wanted them warned not to come to that place. Let us hear Abraham answer: They have the law and the prophets, if they will not hear them they would not hear, though one rose from the dead. Let us take warning.

Luke 16:19-31 (especially verses 29 and 31). It also is the other world Christ spoke of when He was warning about the blaspheming against the Holy Ghost. If it is not the other world He spoke of, then give me a Bible answer where it is. It is a place where the Gospel is being preached, I Peter 3:18-21. Also I Peter 4:6, it is a place where they can be judged by the Gospel as man is judged here in the flesh. It is a place the wicked can yield obedience to the Gospel of Christ and come forth in the first resurrection and reign a thousand years with Christ here on the earth.

Will Christ come back to earth and reign a thousand years with the resurrected righteous dead?

Acts 1:10-11. Verse 11, This same Jesus, which is

taken up from you into heaven, **shall so come in like manner** as ye have seen **Him go into heaven.**

Rev. 20:1-9 shows things that will happen when Christ does return again. Verse 1, "An angel come down from heaven, having the key of the bottomless pit and a great chain in his hand." Verse 2, "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him **a thousand years.**" Verse 3, that he should **deceive the nations** no more till the **thousand years** should be **fulfilled**, and after that he must be **loosed a little season.**

We notice the period of time herein mentioned is a thousand years, therefore we refer to the reign of Christ at this time as the Millennial Reign being a thousand years. We see Christ reigns here on the earth a thousand years with the resurrected righteous dead. During that time Satan the Devil is bound and locked in the bottomless pit, so as not to be able to deceive the nations during that thousand years reign of Christ.

Now let us see how that reign is established. In 1 Thess. 4:13-18, Verse 13, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." Verse 14, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Verse 15, shows that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. Verse 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Verse 17, "Then we which are **alive and remain** shall be **caught up together with them in the clouds**, to meet the Lord in the air: and **so shall we ever be with the Lord.**" Read 1 Cor. 15:50-54. Let us see some of the conditions that prevail during this thousand years reign, Isa. 11:6-9. Now let us see the conditions that prevail at the time Christ comes to usher in this thousand years' reign in Isa. 24:1-6. Verse 1, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Verse 3, "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Verse 5, "The earth also is defiled under the inhabitants thereof; because they have transgressed the law, changed the ordinance, broken the everlasting covenant." Verse 6, "Therefore hath the cause devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and **few men left.**" Matt. 24:21-22, "For then shall be **great tribulation**, such as was **not since the beginning of the world** to this time, on, nor **ever shall be.** And except those days should be shortened there should no flesh be saved but for the **elect's sake those days shall be shortened.**"

Now let us see what happens at the end of the thousand years. In Rev. 10: Verse 7, And when the thousand years are expired, Satan shall be loosed out of his prison. Verse 8, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sands of the sea. Verse 9, And

they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. Verse 10, And the devil that deceived them was cast into the lake of fire and brimstone, where this beast and false prophet are, and shall be tormented day and night for ever and ever.

Now let us see what John says happened next. Rev. 21:1-5. Verse 1, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Verse 2, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Verse 3, "And I heard a great voice out of the heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and **God himself shall be with them**, and be their God." Verse 4, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

II Peter 3:10-13. Verse 13 says, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

According to the above scriptures we can say with assurance that this earth, when made new, will be the place and abode of the righteous. It will be our heaven if we have met all the requirements by obedience to the Gospel of Christ.

With my compliments,

Herbert F. Kidd.

THE BOOK OF MORMON VINDICATED

By Elder I. M. Smith

Chapter Two.

The Lord to commence a "strange work"—"A marvelous work and a wonder" bring forth "A book that is sealed"—Cause "Ariel" to "Speak out of the grounds." "Truth shall spring out of the earth. Just before Jacob's land becomes a "Fruitful field." and Israel returns to it.

"For the Lord shall rise up as in Mount Perazin, he shall be wroth as in the valley of Gibeon, that he may do his work, his **strange work**; and bring to pass his act, his **strange act**. Now therefore **be ye not mocker**, lest your bands be made strong; for I have heard from the Lord God of Hosts a **consumption**, even determined upon the whole earth." Isaiah 28:21, 22.

This prophecy, like many others, is somewhat obscure when taken alone, but becomes quite plain when examined in connection with other prophecies relating to the same thing. There are three points in this, however, that demand careful attention. The first is that the Lord, at some time purposes to do a "strange work" upon the earth. The second, a consumption, even determined upon the whole earth," is to follow this "strange work." And the third is, the warning given to the people of that time, "be ye not mockers."

There is a strong probability that the people will be "mockers" at this "strange work," or this warning would not be given. It also appears that the "strange work" is to enable those who accept it to escape the "consumption." The obscurity, in the foregoing prophecy, is in regard to the time of its fulfillment. But we can locate the time of this "consumption" by the following from the same prophets.

"The **remnant shall return**, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, a **remnant shall return**; the **consumption decreed** shall overflow with righteousness. For the Lord God of Hosts shall make a **consumption**, even determined, in the midst of all the land." Isaiah 10:21-23.

This consumption, then, is to be when the "remnant of Jacob" shall return unto the mighty God; and, as the "strange work" is to proceed the consumption, it is evidently designed to bring about the return of this remnant. Paul makes this quite clear in the following:

"Esaias also crieth concerning Israel. Though the number of the children be as the sand of the sea, a **remnant** shall be saved; for he will finish the work and cut it short in righteousness; because a **short work** will the Lord make upon the earth." Romans 9:27, 28.

According to this, the Lord will make a "short work" upon the earth in saving the "remnant of Israel." Isaiah says he will do "his strange work." We have also learned what the "consumption" is to be at the time the "remnant" returns, and that the "strange work" is to be at the time of, or just preceding the "consumption." We notice too, that Paul says of this work, that the Lord will "cut it short in righteousness," while Isaiah says the consumption, shall overflow with righteousness." And as the "righteousness of God" is revealed in the "gospel of Christ," it is evident that the preaching of the gospel is to be, at least, a part of this "strange work." As further proof on this point, I quote again from Isaiah on the return of the "remnant of Israel: "And it shall come to pass at that day, that the Lord will set his hand again the second time to recover **the remnant** of his people, * * * * And he shall **set up an ensign** for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—Isaiah 11:11, 12.

From verse 10, of this chapter, we learn that Christ is to stand for an ensign for the people in that day. Christ is presented to the people through the gospel. Hence, when the Lord shall set up an ensign (Christ) for the nations, he will have the gospel preached to them. This is in harmony with the Savior's statements: "And this gospel of the kingdom shall be preached in all the world for a witness unto the nations; and **then shall the end come.**"—Matthew 24:14.

As to how this work of preaching the gospel is to be introduced in the last days, John says:

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

When this angel brings the "everlasting gospel," it is to be the **hour of God's judgement**; when this "gospel of the kingdom" is preached in all the world, the **end shall come**; when the Lord does his "strange work," he will **make a consumption upon the whole earth**; this consumption is to be when the remnant of Israel **returns to the mighty God**; and in recovering this "remnant of Jacob" from the four corners of the earth, Isaiah says the Lord will **set up an ensign for the nations**, while Paul says he will make a "short work" upon the earth, a work **cut short in righteousness**. Surely those prophecies all refer to the same time, and the same work.

The Lord has said: "For precept must be upon precept precept upon precept; line upon line, line upon line; here a little and there a little."—Isaiah 28:10.

A little **here** and a little **there**; that is a little through one prophet, and a little more through another; a little light through one apostle, and a little more through another. Now, by so arranging the reflectors as to bring all the rays of light bearing upon any one subject to a focus, we find that what was obscure or indefinite, when viewed in the light thrown upon it by only one writer, becomes clear and definite; and the more nearly we succeed in getting all the reflectors properly adjusted, the more brightly does the word of God shine. I frankly admit that I am not sufficiently wise to bring out all the light bearing upon the subject in hand, but I have surely brought out sufficient to make it clear the Lord will do a great work upon the earth in the last days—just before the end.

"But," says one, "We have been taught that the day of angelic ministrations is past; that there will be no more prophets, and no more revelations; and here you are telling us that an angel has come from heaven and committed the everlasting gospel unto men; that an angel has delivered certain plates to a young man, and that he has been inspired to translate the characters on them, and thus give to the world an inspired history of the ancient inhabitants of this continent. This all seems very strange to us."

Yes, reader, I am willing to admit that it seems strange—it **is strange**. He will "do his work, his **strange work**; and bring to pass his act, his **strange act**." "Be ye not mockers."

In the twenty-ninth chapter of Isaiah the prophet speaks again of the "strange work. He here calls it a "marvelous work and a wonder," and speaks of a "sealed book" coming forth in connection with it. In the first four verses of this chapter the prophet says: "Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow; and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee, and thou shalt be brought down and shalt **speak out of the ground**, and thy speech shall be low, **out of the dust**, and thy voice shall be as of one that hath a familiar spirit, **out of the ground**, and thy speech shall whisper **out of the dust.**"

(Continued in December Issue)

OBITUARIES

By letter to us from Brother John Jenkins in Wales, we learn of the death of our young brother Cledwyn Israel of Gilfach Goch, Wales. Brother Cledwyn was killed while working in the coal mines at that place. August 28, 1948.

This comes as a personal shock to both Sister Flint and myself, because we knew that poor boy well and learned to love him dearly, and he certainly seemed to return that love as the accompanying letter to us will indicate: "Dear Brother and Sister Flint; I would like to have you know how much I have enjoyed your company here in Gilfach Goch. As you both know the condition of the coal mines have made our mothers somewhat poor regarding money. Yet I would like you to have something from me to show how I have learned to love you both even for the good you have done for us as children. I am giving you Brother and Sister Flint just one shilling, and I know to you, it will mean as much as if it were gold. I mean to be a good boy and do my best in the church. Hoping that God will bless and protect you both and if it be God's will, even so that we will meet again. (Of course here in Wales) I wish you God speed and good luck.

Your brother in the church,
Cledwyn Israel.

When today we re-read this letter from that dear boy and now realize that he has gone from this earth for ever, we cannot keep back the tears as we recall with such vividness the occasion on which we received the above letter. The whole membership of the church at Gilfach Goch and Tonyrefail had gathered at the depot to bid us farewell. Cledwyn, though he knew it would mean punishment from the master to be absent from school, braved that expectation and was there with the rest, and just as the train was pulling out he jumped on the running board of the coach and pressed this letter into my hand, and was sobbing as if his heart would break.

Anyone who has been in Wales and knows of the privation of the miners families can realize what this shilling meant, and what it cost to accumulate it. Yes, we still have the shilling, and as Cledwyn now says it is priceless. No gold could buy it from us. Little did we realize at the time that our young brother's life would be cut so short. He was only a boy when we were there, but we have learned that he has since married and has a wife and children. To them we extend our deepest sympathy, and love asking God's divine blessing and watchcare over them in their dark hour of trial.

Welsh singing is famous the world over and in this our young brother was especially gifted. We will ever remember, when in the Improvement Society, Cledwyn would fairly fill the room with his clear rich voice, in singing the compositions of the masters.

Cledwyn Israel was born August 12, 1922, at Tonyrefail, Wales. Was baptized and became a member of the Church of Christ, under the hands of Apostle B. C. Flint, July 5, 1936. Confirmed the same date by Elders Samuel Beacham and John Dingle.

There were some very interesting incidents connected with the occasion of his baptism with others, but we wont enter into a recital of them here.

The memories surrounding our short acquaintance with our dear young brother are indeed sweet. May God rest his spirit, and give him rest.

Brother and Sister B. C. Flint.

Sister Alida De Groot

Sister Alida De Groot was born in Ironenger, Holland, July 17, 1873, and passed away at her home 468 River Drive, Ogden, Utah, thus being at the time of her passing, seventy-five years and two months old.

She was baptized and came into the Church of Christ in 1928, and remained a faithful member down to the hour of her death.

The Advocate joins in extending to the bereaved ones our deepest sympathy. May God bless you.
B. C. Flint.

INDEPENDENCE NEWS

(Continued From Page 167)

Sister Alice Bell Larson and husband and small daughter of Gurley, Nebraska, attended church services. They also visited several days with her sisters: Sister Leslie Casie and Sister Edith Bell.

Brother Nicholas Denham made a flying trip to San Diego, California, with his brother, Lieutenant Commander Charles Denham of Virginia. They left at dawn Saturday morning and was back home in time for church Sunday night.

Sister Charles Denham is ill and has been taken to the hospital, Brother Denham is ill at home, but he is able to be up some of the time. We hope it will not be long until they are both well again.

Sister J. Maynard Case went to Columbia, Mo., to be with her mother who was operated on in a hospital there.

Darrol and Carrol Sarratt late of Collins, Mo., but who are now living in Kansas City were in attendance at one of our morning services.

Brother and Sister Jack Martin of Collins attended an evening service during the past month.

Brother Marvin Case spent a few days at home before he was sent to New Jersey to await the time Uncle Sam will send him someplace in Europe. The Sunday School gave him a Book of Mormon to take with him.

The baby daughter of Mr. and Mrs. Raymond Summers was blessed by Brother Arthur M. Smith and the baby's grandfather Brother Joseph Yates.

Apostle A. M. Smith and Apostle R. R. Robertson gave us some very good old gospel sermons during the first week of October, that were greatly enjoyed by all who attended. They, with our local priesthood have been our speakers during the past month.

Ora Butterworth Derry.