

# 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 1

## *The Two Roads*

The right road is a long road.

And at times it may be rough;  
But don't leave it for the wrong road,  
That is paved with sham and bluff.

And don't mistake the smiling  
Of the men who travel there.  
Or the gold that they are piling,  
As a sign that all is fair;

For beneath the jewels shining.  
And the pleasures they possess,  
And behind their hours of winning,  
There's a fearful loneliness.

Though the road that they are taking  
Seems a splendid thoroughfare,  
Hearts for honest joys are aching.  
And the lives they live are bare.

There are rough spots in the right road,  
There are dangers grim to face,  
And it's often not a bright road,  
But it's free from all disgrace.

And it's lined with friends to love you,  
And its joys are of the best,  
And when the stars come out above you,  
With a conscience clear you rest.

—Selected.

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## ZION'S ADVOCATE

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### A LITTLE WALK AROUND YOURSELF

When you're criticizing others  
 And are finding here and there  
 A fault or two to speak of,  
 Or a weakness you can tear;  
 When you're blaming someone's weakness,  
 Or accusing some of self—  
 It's time that you went out  
 To take a walk around yourself.  
 There are lots of human failures  
 In the average of us all;  
 And lots of grave shortcomings  
 In the short ones and in the tall;  
 But when we think of evils  
 Men should lay upon the shelves,  
 It's time we all went out  
 To take a walk around ourselves.  
 We need so often in this life,  
 This balancing of scales;  
 This seeing how much in us wins,  
 And how much in us fails;  
 But before you judge another  
 Just to lay him on the shelf—  
 It would be a splendid plan to  
 Take a walk around yourself.

—Scottish Knight.

## EDITORIAL

### HOW SHALL WE ESCAPE; IF WE NEGLECT?

"Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;" Hebrews 2:1-3.

Yes, how shall we ESCAPE if we NEGLECT? Negligence and carelessness have been the arch enemy throughout the ages, of progress and spiritual development.

The failure to give earnest heed to known truth has brought man into his present chaotic state. Carelessness is Satan's strongest weapon against God and his children.

In every age when men have been alert to the conditions surrounding them they have been able to stem the tides of wickedness and death. Mankind has never ESCAPED the consequences of his failure to give earnest heed to the things which God, in his infinite wisdom, has seen fit to give him.

One of our greatest poets has said, "Of all sad words of tongue or pen the saddest of these; "It might have been."

With each passing year, and especially at the beginning of the year a habit has been formed of making so called "New Year's Resolutions." This no doubt has sprung from the realization that we have been heedless, negligent and careless, so there is need for an attempt at reformation.

The Apostle Paul in penning the language of our introductory scriptural text, was well aware of the propensity of mankind to fail to give heed. He was a man of experience. He had seen the sad results of negligence. He knew that the death of the race was indeed predicated upon its failure to give heed. In the beginning we read that when God had created this beautiful world for the eternal abode of man, whom He had created in his own image, and had endowed with God-like qualities, that the chief blessing that had been bestowed on the man thus created, e.g., a free agency to make choice, would also require diligent watchfulness in order that any force inimical to the wellbeing of man might be forestalled and beaten back.

The warning has been given, "The day thou eatest thereof shalt surely die." Here, then the story of man's struggle for existence begins. He was told what he might do and what he might not do. The consequence of his choice rested entirely upon himself. He could heed to what had been told him or he could neglect to do so. Satan knew this and so he made an experiment on man's credulity. In this he succeeded. Man did NOT give earnest heed to the things God had told him. He let them slip and so began the story of man as we know it.

This same line of reasoning will follow us throughout the entire history of mankind. As a result of the various dispensations of gospel teaching as mentioned in scripture, and wherein God has, because of man's humble recognition of his failure to give heed, been able, to, for a season, bring again to men that which brought a fresh knowledge of God's designs for his welfare through the redemption made possible through the death of God's dear Son. Yet how soon the old propensity to NEGLECT began to work, and as a result apostasy and death ensued.

It is true that God recognized the necessity for this opposition in all things in order that through the suffering that would be entailed, life would become a school, wherein man might learn by the bitter experience of the suffering brought about through neglect, he would be cleansed and purified by suffering, and we are even told concerning Christ that, "Though he were a Son yet learned he obedience by the things that he suffered. (Heb. 5:8).

This is further amplified in the Book of Mormon, for we read; "And now, my son, I speak unto you these things, for your profit and learning; for there is a God, and he hath created all things, both in the heavens and the earth, and all things that in them is; both things to act, and things to be acted upon; and to bring about his eternal purpose in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter; wherefore, the Lord God gave unto man, that he should act for himself. Wherefore, man could act for himself, save it should be that he was enticed by the one or the other." 2 Nephi 1:94-100,, Authorized Version.

Then in the same chapter, and the 115 verse, we are further told that; "Adam fell that man might be; and men are, that they might have joy." All of which is intended to show that it was the learning of the lesson brought about through the suffering begotten through neglect and carelessness that would eventually bring about the happy state intended through the gospel. Furthermore, in this same chapter it is indicated that, had our first parents NOT fallen, that a state of stagnation because of ignorance and innocence, would have prevented the enjoyment of that happy state provided through the redemption.

However, it is also plainly indicated that suffering as a result of negligence and carelessness would be inevitable, because one tree is described as being sweet and the other BITTER, and bitterness has been the leading experience of mankind.

Speaking of the nations of men that have been in existence since the creation, we have seen them rise to heights of power and excellence such as would almost indicate that they would be invulnerable against any foe. Yet, at their heyday they have neglected to give heed to rumblings of distant disaster, and they have gone down to oblivion and only live in the history of their greatness. These thoughts should be a lesson to the people of our own great nation. We are very

proud to claim the greatest nation yet to have graced God's footstool. Yet that very pride may easily be the siren song that will lull us into a sense of carnal security, and bring about our fall unless we "give earnest heed to the things which we have heard, lest at any time we let them slip."

However, leaving national possibilities, let us look introspectively and see if within the ranks of our great restoration of the gospel movement, there is not strong evidence of neglect to give heed to the warnings that God has given. All the way through latter day revelation from God,,, there has been this constant admonition, "Give heed! Give HEED! Yet what is the spectacle that presents itself to our vision?

This great work had one of the humblest of beginnings. A beginning that is in itself proof of divinity. God choosing the humblest of earth's mortals as the instrumentality, through which to bring it into being. A parallel with the calling of the humble Galilean fishermen as his disciples in those other days. In its infancy it hearkened to God. It gave heed to the things commanded and as a result thousands of earth's mortals have enjoyed the blessings and recognition of the Almighty God. But, today we see factionalism, division, confusion and doubt, and our hearts are pained and we sadly realize that we have failed to "Give heed to the things which we have heard." We have "let them slip," and as result we are not facing the world with a united front. In short we have NOT ESCAPED the consequences of our negligence and folly. In this we will not rehash the many and manifold innovations of men that may be the causes for this divided condition. We merely state the fact, and will affirm without fear of successful contradiction that the whole terrible spectacle is primarily due to the failure of someone to "give earnest heed." Evidently, from the many warnings given along this line in latter day revelation, God knowing man's propensity to be careless gave them full opportunity to avoid it.

And so finally, while we might form resolutions to reform and do better, we cannot bring back the lost years, so fraught with pain and heartache, WE CAN, however, take warning from the lessons of the past and now, more firmly than ever, resolve that we WILL "GIVE EARNEST HEED" **NOW**, and seek in the humblest manner possible, in this coming year, to retrace our footsteps and seek to find the "old path," and walk therein. So shall we find rest to our souls and God's work will go forward apace. God grant it may be so.

—B. C. Flint.

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The Chinese have a proverb: "If there is righteousness in the heart there will be beauty in the character. If there be beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. Where there is order in the nation, there will be peace in the world."

# The Book of Mormon Vindicated

By Elder I. M. Smith

## Chapter Two—Continued

### FIRST:—ISRAEL'S DESOLATION

(a) Of This Isaiah 29 says:

"Yet I will distress Ariel and there shall be heaviness and sorrow." Verse 2.

"Thou shalt be visited of the Lord of hosts with thunder and with earthquake, and great noise, with storm and with tempest, and the flame of devouring fire." Verse 6.

(b) Isaiah 32 says:

"Many days and years shall ye be troubled, ye careless women; for the vintage shall fail, the gathering shall not come." Verse 10.

"Upon the land of my people shall come up thorns and briers." Verse 13.

"Because the palaces shall be forsaken; the multitude of the city shall be left." Verse 14.

(c) Psalms 85 says:

"Wilt thou be angry with us forever? Wilt thou draw out thine anger to all generations?" Verse 5.

"Wilt thou not revive us again?" Verse 6.

(d) And Joel says:

"Alas! for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Verse 15.

"The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered." Verse 17.

"For the rivers of water are dried up, and the fire hath devoured the pastures of the wilderness." —Verse 20.

The Saviour has said: "In the mouth of two or three witnesses every word may be established" (Matthew 18:16). Here we have the testimony of three witnesses (Isaiah, David and Joel—Isaiah having testified twice), all testifying that Israel's land is to be made desolate, and its inhabitants removed from it. These predictions were made, too, when the land was very rich and productive, inhabited by and supporting a dense population. But take the history of that land, since its inhabitants rejected their Messiah, and see what a wonderful change has come over it. Its deserted condition, its complete ruin, and its utter desolation, for centuries, are so well known to all that it is unnecessary to quote a long list of historical proofs. One brief extract from history will be sufficient:

"Eighteen centuries of war, ruin, and neglect, have passed over it. Its valleys have been cropped for ages without the least attempt at fertilization. Its terraced walls have been allowed to crumble, and its soil has washed down its ravines,

leaving the hillsides rocky and sterile. Its trees have been cut down and never replaced. Its fields have been desolate. Its structures pillaged, and all its improvements ruthlessly destroyed. A land of ruins without man or beast. Everywhere on plain and mountain, in rocky desert, or on beetling cliff, the spoiler's hand has rested."—McClinck and Strong's Ency. Article Palestine.

What the prophets said **should be**, history says **has been**. And, as the first event in these prophecies has been fulfilled **literally**, we may expect the other three events will be fulfilled in the same manner.

### SECOND:—THE LORD TO COMMENCE A STRANGE WORK

(a) Of this Isaiah 29 says:

"And thou shalt speak out of the ground, and thy speech shall be low out of the dust." Verse 4.

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned." Verse 11.

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder."—Verse 14.

(b) Isaiah 32 says:

"Until the spirit be poured upon us from on high." Verse 15.

"And the work of righteousness shall be peace."—Verse 17.

(c) Psalm 85 says:

"Truth shall spring out of the earth; and righteousness shall look down from heaven." Verse 11.

(d) Joel 2 says:

"Blow the trumpet in Zion, sanctify a fast call a solemn assembly." Verse 15.

"Gather the people, sanctify the congregation." Verse 16.

"Then will the Lord be jealous for his land, and pity his people." Verse 18.

"Yea, the Lord will answer and say unto his people, 'Behold I will send you corn, and wine, and oil,' and ye shall be satisfied therewith." Verse 19.

As already shown, Israel's land had laid waste and desolate for eighteen long centuries; it was still dry and barren, and no indications of any change. Its people were still scattered and under the heel of the Gentiles, and barely recognized as being human; in fact, looking at it from a human standpoint, it seemed that God had really forgotten the promise just quoted. And that Israel's hope was, indeed lost. But, in the face of all this desolation and ruin; in the face of all this gloom and dark forboding for Israel's future, a young man, in 1830, steps to the front and solemnly declares

that God has "set his hand a second time to recover the remnant of his people;" that the "Book that is sealed," containing the "truth" as revealed to the ancient inhabitants of this continent, has sprung "out of the earth" and that "Ariel" in this manner, is made to "speak out of the ground." He declared, too that God has sent his angels, as in ancient times, to make these things known, and that everlasting gospel, in all its ancient glory and power, with all its apostolic ordinances and blessings, also the authority to administer those ordinances, had been restored to men upon the earth. In support of his claims he actually produced a book, copies some of its words, and sent them to "one that is learned," who said, "I cannot read a sealed book;" he claimed that the Lord inspired him to translate the book, and although he was "unlearned" he actually published it and caused its words to be heard. He also organized a church, after the apostolic pattern, and began to preach the gospel and administer its ordinances, just as it was preached and its ordinances administered in the days of Peter, John and Paul. He claimed, also that the angel told him the second chapter of Joel (the one from which I have been quoting) and the 11th chapter of Isaiah were soon to be fulfilled, and that "the fulness of the Gentiles was soon to come in."

You are thinking perhaps, "Oh! It was easy enough for this young man to make those claims, but it would be quite difficult for him to prove them true." Yes reader, it would be quite difficult for him to prove them true. I am willing to put it even stronger than that and say: It would be impossible for him to prove them true. But, if they are true, their truth will be demonstrated by a power not of man, and that, too, in "a very little while" after he began his work. Has it been done? A careful examination of the third event outlined in those prophecies will show whether this has been done or not. To it I now invite your attention.

### THIRD:—ISRAEL'S LAND TO BECOME A FRUITFUL FIELD

(a) Of this Isaiah 29 says:

"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest." Verse 17.

(b) Isaiah 32 says:

"Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest."—Verse 15.

(c) Psalm 85 says:

"Yea the Lord shall give that which is good; and our land shall yield its increase."—Verse 12.

(d) Joel 2 says:

"Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength." Verse 22.

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come

down for you the rain, the former rain, and the latter rain in the first month." Verse 23.

"And the floor shall be full of wheat and the fat shall overflow with wine and oil." Verse 24.

Remember now, that the same prophets who foretold the desolation of Israel's land, have here told us, in the same chapter, that it is again to "yield its increase," and is to be "Turned into a fruitful field;" that its "former and latter rains" are to be restored. Remember, too that these wonderful changes are to begin to take place only "a very little while," after the Lord commences his "marvelous work and a wonder."

Sixty-seven years have passed since Mr. Smith first published his prophetic claims to the world. (NOTE:—This would mean that it was sixty-seven years from the time Joseph Smith began his work until the publication of this book by Elder I. M. Smith, Editor) and by what has transpired in those sixty-seven years, we shall now test the truth of his claims. Allow me to here quote these words:

"Eighteen centuries of war, ruin, and neglect, have passed over it. . . . Its trees have been cut down and never replaced. Its fields have been desolate. . . . A land of ruins, without man or beast."

Has any change come to it since 1830? For answer, please read the following from the Rev. Hugh Stowel:

"I know not whether you are aware of the fact, but it is one that is fully authenticated that the "latter rain" returned last year to Mt. Zion—a rain that had been withheld so far as our information goes, eversince the dispersion of the people. And, he who has brought back the "latter rain" in its season, will also give the "former rain" in its season; and these returning showers of the earthly blessings are the harbingers of returning showers of spiritual benediction from on high."

Rev. Hugh Stowel, in Scottish Presbyterian Magazine, 1853.

And also this, from Mr. Louis Van Buren Sen.:

"I arrived in Indiana a few days since, from the Eastern Continent. I stopped at Joppa nearly a whole winter. For my part I was well pleased with the country. It is certainly a land of most wonderful fruitfulness, with a delightful climate producing everything, if properly cultivated, and from two to three crops in a year. They have grain, fruit and vegetables all the year round: in fact, I never was in such a country before. I have seen much good country in Europe and America, but none to compare with Palestine. Its fruitfulness is uncommon. And the climate the most delightful, even in winter I did not see the least sort of frost, and vegetables of every sort were growing in perfection in gardens. It is a fact that the rain and dew are restored; recently in 1853 the former and latter rain were restored, to the astonishment of the natives."—Louis Van Buren, Sr., Nov. 14th, 1867.

"It has been the same bright sun and unclouded sky, as well as the early and latter rain, which however, is diminished in quantity, owing to the destruction of the trees.—Chambers Encyclopedia, Vol. 7, page 11—Palestine.

"The result of Dr. Barclay's observations is to show that the great fall of rain at Jerusalem in a single year was eighty-five inches, and the smallest forty-four, the mean being 61.6. These figures will be best appreciated by recollecting that the average rainfall at London during the whole year is only twenty-five inches, and that in the wettest parts of the country, such as the Cumberland and Devon, it rarely exceeds sixty inches. As in the time of our Saviour (Luke 12:54) the rains come chiefly from the south or southwest. They commence at the end of October or beginning of November, and continue with greater or less consistency till the end of February or middle of March, and occasionally, though rarely, till the end of April. Between April and November, there is, with the rarest exception, an uninterrupted succession of finer weather, and skies without a cloud. During the summer, the dews are very heavy, and often saturated the traveler's tent as if a shower had passed over it. The nights especially towards sunrise, are very cold and thick fogs or mists are common all over the country. Thunder storms of great violence are frequent during the winter months."—Dictionary of the Bible, Wm. Smith, P. 686, Article Palestine.

"In D. A. Randall's Handwriting of God, Page 19, occurs his introduction to Dr. Barclay of the Disciples church and missionary to the land of Palestine, and a resident of Jerusalem twenty years, but the resident of Joppa at the time of Randall's visit: "The country about Jaffa is certainly a most delightful one. Extensive plans covered with luxuriant vegetation, stretched along the shore of the sea, and far into the interior. Large orange groves were just yielding their luxuriant harvest of golden colored fruits. Such oranges I have never before seen and had no idea they ever grew to such great size. The ground was dotted with flowers of every hue, and the air was vocal with the music of the birds.—Ibid, P. 23.

"The products of the soil range from peas, beans, wheat, and barley, to grapes, figs, olives, and apricots; lemons, oranges, dates, and melons are abundant. Average annual rainfall at Jerusalem is sixty inches.—Our own Atlantic seaboard is only fifty-five inches. Pacific same climate as Palestine, only twenty-five." Herzog's Encyclopedia, Article Palestine.

Page after page of historical proofs might be added to the above, showing that this the third important event of those prophecies, have had a literal fulfilment; but, as these six testimonies are so clearly pointed and emphatic, I hardly deem it is wise in their brief work, to quote more. Those prophecies of the Holy Writ and their fulfilment, need no "private interpretation" of man; they speak for themselves, and give no "uncertain sound."

Leaving Israel's land for the present I shall now call your attention to the people, as the next and last important feature of those prophecies.

(Continued on Page 9)

## SERMON BY APOSTLE B. C. FLINT

Delivered At the 11 o'clock hour, Sunday Morning,  
September 29th, 1946, at the Church of Christ  
on The Temple Lot.

Scripture Reading 3 Nephi, 12:6-24.

Text, Hebrews 5:12, "For when for the time ye ought to be teachers, ye have need that one teach you again which BE the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

Last evening I was asked the question; "Was there such a thing as interpretation of Scriptures." I paused a moment and remembering Peter's statement in 2 Peter 1:20, 21 wherein he states that, "no prophecy of the scriptures is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spoke AS THEY WERE moved by the Holy Ghost." I answered "No, because the original position of the latter day restoration is that the Scriptures are their own interpreters, and it is to this principle through that I would direct your attention this morning, but first we wish to establish the truth as found in our scripture reading this morning as to the meaning of terms. Much has been said about the church as an institution having prior jurisdiction. The idea being that institutionalism, personified in the physical church here on earth is the source of spiritual life rather than the gospel to which the church is committed. But we read in 3 Nephi 12:20, "For if a church be called in Moses name, then it be Moses church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, IF IT SO BE THAT THEY ARE BUILT UPON MY GOSPEL." (Emphasis mine B. C. F.) and in the 22nd verse we read further, "And if it so be that the church is built upon my gospel, then will the Father show forth his own works in it." By these statements of the Master we learn that gospel comes first. They show clearly that the gospel IS NOT dependent upon physical church organizations, but that church organizations IS DEPENDENT on the gospel of Christ. In short had there been no gospel there could have been no church. Hence, we are not, nor can we be, baptized into the physical church organization as some would have us believe. Baptism as the "new birth," is above and beyond the jurisdiction of mere church organization. It is a divine principle. As Paul says, "As many of you as have been baptized into Christ have put on Christ." Galatians 3:27. But we wish to notice this farther along, just now we would not be understood as minimizing the importance of a church organization. We all concede that such an organization is necessary and also that it must be constructed according to the divine plan. It is simply the fellowship of those who have been baptized into Christ. Were it divine in itself it COULD NOT go into apostasy. Furthermore, it was NOT church organization that the angel restored to earth, through the ministry of Joseph Smith and his associates. It was the gospel, which is the plan of salvation through the blood of Jesus Christ, that was restored, and incidental thereto, there was restored the authority of the priesthood, authorized to administer the ordinances of the gospel and bring about a renewal of the new birth in Christ. In proof of this, we

cite the simple fact that prior to April 6th., 1830 some seventy or more persons had been baptized into Christ, thus furnishing physical material out of which to construct the physical church organization, again showing that the Church is dependent upon the gospel and not the gospel being dependent upon the Church. The present division among the peoples of the restoration is proof positive that our error all through the years has been this persistent attempt to institutionalize the "body of Christ."

We now wish to turn our attention to the plain evidence from Scripture itself, that the Scriptures ARE their own interpreter. In Hebrews 6:1-2, we are given in numerical order the "first principles of the oracles of God." They are briefly the principles of; Faith, Repentance, Baptism, The Laying On Of Hands, The Resurrection, and Eternal Judgment." Six fundamental principles that the restoration ministers have insisted from the beginning are really and truly fundamental. Now, have we, according to our text reached the place where we need to be AGAIN taught instead of being teachers of these principles so that we need creeds or constitutions or what not to guide us? To illustrate my meaning as to how simple it is to follow the simple interpretations of these principles as found in the Scriptures, we will relate an incident that really occurred some years ago in one of our missions. One of the brethren had been challenged to debate the proposition as to baptism being a saving ordinance. The statement of the case was; "Resolved that Baptism in water is for the remission of sins." Our brother affirmed this proposition, His opponent denied. In opening our brother arose adjusted his glasses and read the 38th and 39th verses of the 2nd chapter of Acts, "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children and to all that are afar off, EVEN as many as the Lord our God shall call." Then he sat down. His opponent arose and had at his command a stack of books two feet high composed of the commentaries and analyses of the eminent theologians of the day and sought FROM THEM to set aside the simple statement of scripture as read by our brother. After he had spent an hour in such exercise, he sat down and our brother again arose and again adjusted his glasses and read the 38th, and 39th verse of the 2nd chapter of Acts, and said, "Why, it is there yet." That settled the debate and what more was really necessary?

So it is with the ministry of the restoration message in all of its parts. None of it needs private interpretation. Either it is the old Jerusalem gospel restored in these latter days or it is not. And if it is, we will certainly find a full and complete interpretation of what our message is in the Scriptures, the Bible and the Book of Mormon. Let us take the first one. The principle of "faith." What is faith? Turn with me to the 11th chapter of Hebrews and there we are told that, "Faith is the substance of things hoped for the EVIDENCE of things not seen." Also we are told that "Faith comes by hearing and hearing by the word of God." And still again, "Without faith it is impossible to please Him for he that cometh to God must believe that he is and that he is a

rewarder of them that diligently seek Him." Read as many commentaries of the theologians as you please and you cannot find a clearer interpretation given of faith than the foregoing. And these are only a few of the texts of scripture we might adduce, and the same is true of all of the rest as we shall see. Next we take the principle of "repentance." What is repentance? Again we will give just one reference because that will be sufficient. "For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." What human interpretation to the foregoing can add one iota to its clear meaning?

Now we come to the next fundamental principle. That of baptism, and while its origin, scope, purpose and consequences is equally clear in scripture, we regret to note that even in the restoration its place in the gospel economy has become obscured, and we are told that we are baptized into the physical church, when there isn't a single scripture text that will support such a theory. The simple idea that baptism is the door of entrance into the spiritual kingdom, of God, is twisted to mean that it is a door of entrance into the physical church here on earth, and this idea is the natural outgrowth of our propensity to institutionalize the body of Christ and make it subject to human caprice or control. This further grows out of the sad picture that presented itself at the death of the latter day prophet when the church, which was one body up to that time, broke up into fragments, each fragment claiming to be the correct continuation of the whole, and so demanded that anyone who may have mistakenly followed any other of the early leaders who arose as factional leaders, over each separate group, than themselves, must be rebaptized to come into any one separate group, so the scriptural statement in Ephesians 4, that says "there is one Lord, one faith, and one baptism," must now be read to say, "One Lord, one faith, and one "church" baptism. They seem to lose sight of the fact that it WAS THE CHURCH, that broke into these various fragments or factions, and that persons who had been baptized into Christ under the authority of the angel of latter days went individually into each of these various fragments, or factions. They seem to lose sight of the fact that there are only two things that could possibly vitiate that God authorized baptism and priesthood, and that is apostasy or personal transgression, and apostasy simply means to tamper with an organic principle. Baptism is an organic principle. It is a divine principle. It means to put on Christ. It does not mean that to follow, mistakenly some human leader that Christ's blood no longer atones.

(Continued on Page 13)

For it is by giving that we receive;  
It is by self-forgetting that one finds;  
It is by forgiving that one is forgiven;  
It is by dying that one awakens to Eternal Life.  
—Francis of Assisi.

# 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.*

## STANDARD OF FAITH

Delusion is not a new or untried element brought to bear upon the peoples of the earth by Satonic power's. And well known to history of God's people in holy writ as a mighty effort toward destruction of God's plan, the redemption and salvation of all men.

It is the hope and prayer that the following efforts might be not construed as added fuel to any fire of misunderstanding, division, strife, and devastating contention that has threatened the distruction of many of us in past years. But a strong hope that we might consider and that just basis of the principles of the purest Democracy on earth, "The Gospel of Jesus Christ" and merit's of fact presented, with due respect to all the family of God's children.

### Article 1

John 18:36 "Jesus answered, my kingdom is not of this world; if my kingdom were of this world, then my servants would fight that I should not be delivered to the Jews; but now is my kingdom not from hence."

Political economy in itself has become a science of education of man instituted and developed to gain POWER and get gain over the inhabitants of the earth by that power or control. Oft times insidious in its nature, impervious to the yearnings, and the striving of the soul towards the sunshine of a knowledge of its creator. An added element of control over man by the SATANIC forces thru, its many secret combinations of dark greed.

And speaking of combinations or secret orders as commonly referred to by Restoration writers of yesteryear, we find that all political potentials of the day have the recognition to some extent or the stamp of Masonry or some of her sister organizations.

Economy of mankind, itself, is and properly should be of interest to the minister of the Gospel of Jesus Christ. He should recognize this necessity as a true representative of the Kingdom of God on earth. Even as the Christ himself recognized and was interested in the welfare of his people, in many ways. Such as the story of feeding the multitude on the seashore, healing the sick, raising the dead. The fullness in its broadest sense might be likened unto a scale or full understanding of life in itself, with relation to the Gospel of Jesus Christ, or his teachings concerning life. On the one side we have the TEACHINGS OF THE NECESSITIES OF SPIRITUAL LIFE on the other side of the scale we have the TEACHINGS OF THE NECESSITIES OF TEMPORAL ECONOMY. The deluded we find deleting from one side of the scale or the other becoming as a religious sect and political school of thought of the new testament era, "Narrow and stiff necked"

Political economy of the highest type has much to admire and to look to from the humanitarian standpoint perhaps. And it undoubtedly aims to accomplish much that the church is also laboring to effect. If this be true then the question properly comes up "Why cannot the church and the politician walk hand in hand united in one grand effort to benefit mankind?" Several reasons why this cannot be done might present themselves for consideration. Socialism in whatever banner it may be numbered under in the art of politics, aims chiefly at the material benefits of mankind. And after it has provided him with a full stomach, a covering for his body and an abode with free enjoyment of the same, it considers it has performed its duty and looks for ITS REWARD IN HOMAGE in return.

"The Fullness of the Gospel" represented by the church, properly taught, says that men should have food, raiment and abode, with freedom to properly enjoy the same, not through any inherent right to them, but as gifts of God, bestowed as an adjunct to a spiritual growth, helping to obtain a continued spiritual existence after death. Note 12th Chapter of III Nephi on page 671 beginning at the 7th verse reading thru the 13 verse. Here we have a true example of the scale spoken of, being in true balance and an evident reception by many, of the entire "Fullness of the Gospel."

Therefore the servant of the Kingdom of God spoken of by Jesus Christ himself, "is not of this world" he cannot afford to partake of the vagaries of the movements of the political economy of the day if the message of the "Kingdom" is left in neglect. He should not forget the warnings and teachings repeated again and again in the Book of Mormon against secret combinations that gain power over man, or to curry favor in their sight.

Socialism or the political economy of the day provide great measures for the benefit of the poor and needy and oppressed and the hungry and the naked. Utilizing all the weapons in their hands to accomplish their great humanitarian aims. But behind the smile of benevolence is the greed for power, for control of the masses of mankind. The hidden plans of oppression of mankind in the future to come, made possible by the secret combinations, first of men, then nations and ultimate war. We believe the true servant "of the Kingdom" cannot carry the torch or the banner for any political movement on earth and preach the fullness of the Gospel of Jesus Christ. The scripture tells me I cannot serve two masters.

However we do believe that a minister of the gospel may with propriety include in his public teaching, unjust political economy in parable or problem form.



That is by comparison: The way of the world and the way of the application of the Gospel of Jesus Christ.

### Article II

There is nothing wrong with the consideration of the word of God concerning money if all the word of God concerning money is given. But too often we find ourselves making material or TEMPORAL questions paramount in our considerations in our teachings thus tipping the scales again and becoming out of balance. And using as authority for our position the economist of the day instead of our basic authority where enough can be found to amply substantiate our position with relation to the consideration of the word of God concerning money.

It is true the Christ drove the "money changers" from the temple. It is also true that he looked with scorn upon the hypocrit that bragged about his giving of tithes and rebuked him declaring he never knew him. It is also true that the Bible teaches definitely against what is termed usury. But no place within the lids of the scripture is the question of money made the paramount question as some would lead us to believe. The Christ did not chase out the money changers and then proceed to finance from among them HIS living expenses, his traveling expenses, or expense to oppose the governing powers of the day. No he foretold the downfall and destruction that the greed of money and wealth of the world would bring and continue on with the "message of the Kingdom." He even payed tribute with the money of the day. Math: 17:24-27.

### Article III

The question as to the books accepted as our standard of faith is concerned in one sense covers a large question. On the other hand if we but stop and consider the term standard we realize it refers to method of measuring or a measuring stick, and referring to the Book of Mormon we find a statement that tells us that there were two sticks the stick of Judah and the stick of Joseph, and they should be joined together in one and in these two sticks are found the "Fullness of the Gospel". We have the two sticks joined in one measuring stick or standard of measure, of our Faith. Not destroying the further operation of God's spirit with man but guarding it from the ravages of the Satanic majesty in his struggle in these last days when he knows his time is short.

As a standard or measuring stick of our faith all members of the church should read and digest and measure their judgements by the two books.

Respectfully,

K. J. Smith.

### BOOK OF MORMON

(Continued From Page 6)

FOURTH:—THE LORD WILL AGAIN BLESS THE PROSPERITY OF JACOB.

(a) Of the Isaiah 29, says:

"Jacob shall not now be ashamed, neither shall his face now wax pale." Verse 22.

"But when he seeth his children . . . in the midst of him they shall sanctify my name." Verse 23.

"They also that erred shall come to understanding and they that murmured shall learn doctrine. Verse 24.

(b) Isaiah 32 says:

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Verse 17.

"And my people shall dwell in peaceful habitations, and in sure dwellings, and in quiet resting places. Verse 18.

(c) Psalms 85 says:

"Righteousness shall go before him; and shall set us in the way of his steps." Verse 13.

(d) Joel 2 says:

"Yea, the Lord will answer unto his people, . . . and I will no more make you a reproach among the heathen." Verse 19.

"And ye shall eat in plenty and be satisfied, and praise the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed." Verse 26.

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed." Verse 27.

Has the Lord been doing anything since 1830, towards fulfilling the above promises to Israel? Have the minds and the feelings of the Jews undergone any marked change since the Palmyra seer announced his prophetic claims to the world? Have they shown any disposition to gather back to their own land, since Mr. Smith declared that God had "set his hand again the second time to recover the remnant of his people?" Are they as much "a reproach among the heathen," now as they were before the publication of the "sealed book?" Has the feeling of the Gentile nations, towards Israel changed for the better, since "Ariel" began to "speak out of the ground?" Have the nations expressed this better feeling by favorably amending their constitutions, since the commencement of this latter day work?

Again we turn to the history of the past sixty-seven years, and in the light of its developments, we once more test the claims of this young man, feeling confident that the facts of history will show them to be true. Please read the following from the "Hand of God in History," by Rev. Hollis Reed, A. M. Published in 1870 Page 348.

"There is much at present in their civil condition that indicates the returning favor of heaven. Nothing **decisive** or **permanent** was done to remove the disabilities of the Jews till the beginning of the present century. . . . In England, a single ray of light darted above the horizon, but was soon extinguished. An act passed in Parliament (1753), in favor of the Jewish emancipation, but was repealed the next year; and not till the year 1830 was the question renewed, and then only to be lost. Yet in the same year a bill in their favor was carried in France."

(Continued in February Issue)

## LETTERS

Black River Falls, Wisconsin.  
November 1948.

Dear Brother and Sister B. C. Flint and Advocate Readers:

After such a long delay it might be very appropriate to start this letter by giving a list of reasons why I haven't come down to earth long enough to fulfill the promise I made, or to answer the lovely personal letter I received from you in October.

However, what I had considered good reasons for not having written, might appear as flimsy excuses to those who might read this letter. Even to myself they seem rather weak—and now that I think about it—I'll dispense with excuses and, at least, put forth an effort to write you once a month. I would like to say though, that the wrinkles in the pattern of life seem to be smoothing out a little, or else I am learning to tolerate them a bit better than I did for awhile. At any rate it seems that things are a bit more near normal and we DO have peaceful moments, once again.

Things within our small circle seem to have passed the whirlwind state such as seemed to prevail during your last visit in this territory last summer.

The echo of the wedding bells that chimed for two of our young sisters has now died away, and La Crescent, Minnesota has now become the home of Sister Beverly (Eddy) Hesse and her husband Fred. While Faye (Bowen) Christiano and husband Arnold are now at home in their apartment in Racine, Wisconsin, after a fine trip to California, where both Mr. and Sister Christiano visited relatives and derived great pleasure from many sights enroute. A surprise celebration took place at the home of Sister Christiano's parents,—Brother and Sister L. L. Bowen at Black River Falls, where the newly weds stopped a day or two after their western honeymoon trip which had lasted over a month. May God bless and be with all of these young people, and may He always supply the faith, wisdom and courage that our young sisters may need as they take the reins of responsibility.

Brother Merlin Eddy, Sister Margie Cain, and their mother Sister Edith Eddy recently returned from a trip to California where they had gone to visit the sister and daughter Sister Dorothy Wilson who had been dangerously ill because of a very serious operation. Reports of her condition when they left her, were good, which we are most happy to report.

(This is the young Sister Wilson for whom prayers were so earnestly solicited for several months here in Independence. EDITOR)

Our meetings on Sacrament Sundays here have been most pleasant recently, since the group at Sparta and the group at Black River Falls have held joint sacrament services together. The first of these combined services took place at the home of Brother and Sister Nelson Tucker here near Black River Falls, and the second was held at the home of Brother and Sister Peter

Marquette and family in Sparta. One feature of these get together services were that bounteous lunches were served after each of these services and a spirit of warmth and friendliness prevailed, thus further welding the spirit of brotherhood so sweet to all of us.

Sister Verna Jones and husband and little daughter Maybelle, a family, who recently have become residents of Sparta deserve commendation for active interest and regular attendance. It is a real inconvenience to them to attend since Sister Verna has employment which demands her services Sundays as well as week days. Sister Hesse (Beverly) and her husband were present at Sister Marquette's having come from La Crescent, Minnesota for the 10:30 Sacrament service. With such determination and faithfulness as these young people display our meetings should certainly be successful ones. (Sisters Jones and Hesse are daughters of Brother and Sister Chas. Eddy of Black River Falls, Wisconsin.)

We read with great interest and with sadness in our hearts, your report of the death of our young brother in Wales, and we (personally) wondered if we could help his family in any way by sending a box of food, such as we are sending to the address in Germany that you gave us. Please let us know if you think they are in need of it and give us the address of his family.

From your report I am led to believe that nothing would have pleased our young brother more than to have some one help his loved ones. Please advise us concerning this.

Our group is sending a box of food to Germany—to the address you gave us. A box of clothes went to the same address many weeks ago. The box of food we are sending weighed twenty pounds and consisted of the regular staples. We noticed reports in the Advocate concerning the boxes being sent each week, to Europe and thought how very wonderful it is to know that a little group of active workers in Independence, Missouri can be responsible for having made a Thanksgiving Day EACH week, in another part of the world. It must truly be a Thanksgiving Day whenever they receive a gift box over there.

Speaking of Thanksgiving Day—This holiday arrives this very week. But, shouldn't each of us have Thanksgiving in our hearts EVERY day? (Whether or not those of our choice happen to be in power in Washington, D. C.) No matter how "trodden on" we may feel, all we need do is to study a little on affairs and conditions in almost any other country of the world and then just stand in "our own" yards and look around us. One moment's meditation is all it takes to make us realize that if we haven't a permanent feeling of thanksgiving in our hearts, there is something wrong with us—or our hearts—or both. How happy and thankful we should be for each and every one of God's blessings as He sees fit to bestow them upon us.

There are so many things I think of at different times to write about, but when I get my pen in hand and race against time in order to get it all written, I

find so many thoughts in my mind at one time that it causes confusion, so I sort them out. Set the ones on paper that seem of the most importance, at the time, and hope I haven't omitted anything that should have been written.

We sincerely hope this letter finds you both feeling well and that many of your physical troubles are gone. We are so pleased to tell you that Sister Clara Bowen is greatly improved and looks so fine again. She had been so very ill for such a long time and her health had become a matter of much concern to all of us. (Sister Bowen is another one for whom prayers had been sincerely offered up here in Independence. Editor)

Brother and Sister Nelson Tucker and their daughter Sister Babcock are eagerly awaiting the day when they shall leave for Los Angeles, California, for a several weeks' visit. They intend to spend the Christmas holidays with their daughters and friends there.

Perhaps our next letter will contain a little more information than this one, but, in the meantime we want you to know that we are not forgetting the things we should remember and are striving to show a GOOD light to those around us. We truly appreciate and enjoy our relationship as brothers and sisters in the Church and we KNOW that relationship MUST be a BLESSED one, because we get so much satisfaction from it.

Our prayers are that God will bless and give comfort unto HIS people everywhere and we pray that we might be numbered among His people—worthily.

Thank you for your prayers in our behalf. Remember us further and we will try to prove ourselves worthy.

May God bless you all, and keep you while we are absent one from another. If you think any part or parts of this letter might be useful for the Advocate, by all means use what you can of it. Perhaps some time I can write something better.

Do take good care of yourselves and I'll be writing again.

Sincerely and with love.

Sister Edith Muth.

Note:

Sister Muth your very fine letter is going intact, as you wrote it. Knowing you as we do, we feel that it would be a real loss to our readers if we should omit any part of it. Be sure and come again.

Sister Muth is one of our real new members, but we are very sure that the fine spirit of love and faith manifest, in what she writes, will find ready response in the hearts of all.

B. C. Flint.

#### A PRAYER

LORD make me a channel of Thy peace  
That where there is hatred—  
I may bring love;  
That where there is wrong—  
I may bring the spirit of forgiveness.

Minneapolis, Minnesota.  
December 2, 1948.

Dear Brother Flint:

Here it is December and I haven't kept up my writing to the Advocate as I should. Being busy is the only excuse I have to offer. However, I am going to take this morning to write a few lines.

One item I forgot to put in my last letter was that Brother Levi Maley; father of our Brother T. S. Maley was in Minneapolis for some time during the summer visiting his son and wife and also his numerous friends he has there. We really enjoyed his stay among us and we hope he will forgive me for this unintentional oversight.

Minneapolis was well represented at the Bemidji reunion last fall. Those who went from here were Brother and Sister Paul Schindler, Brother and Sister Irl Green, Brother and Sister T. S. Maley, Brother and Sister Horace Darby, and John Green. We all enjoyed our stay in Bemidji and the reunion. We went with the idea of getting something out of it and we did. I believe we get out of these reunions just what we put into them. If we look for a good spiritual time and strive to that end; that is just what we will get.

Brother Forest Maley and Roland Sprague were there from Independence, Missouri. Also Brother and Sister Jordan from Canada. With them came Brother Denver Gibbon's sister. Also in attendance were Harvey Seibel and wife Lovita and family. Lovita is a daughter of Brother Leon Gould. These with the Bemidji folks and surrounding territory made up a nice crowd. One nice feature of the reunion was the song service led by Amy Schrader.

Mrs. Frank Hook who has been suffering for some time with cancer passed away November 30th. The funeral will be held December 3rd, 1948, from the St. Patrick's Catholic church. Father Yaney officiating. Interment in Oak Hill Cemetery. Sister Hook was formerly a member of the Church of Christ.

Elva Darby, who has been in the hospital for the past three weeks is improving. George Spargo entered the hospital this morning for a minor operation. This is his third time to enter the hospital in the last few months, but this is to be his last as he is greatly improved.

Eleanor Frencheck, formerly Eleanor Spargo came to Minneapolis this summer for a visit with her parents and other friends, bringing with her her two children. We were all pleased to see her again. This also gave Brother and Sister Spargo an opportunity to see their fine grandson.

This letter is short, but Minneapolis is rather quiet. I hope sometime to have time to write more.

Yours truly,

Alice Darby,

1916 2nd., Avenue N., Minneapolis, Minn.

November 2, 1948  
Littleton, Colorado.

The Zion's Advocate

Temple Lot, Independence, Mo.

Dear Brothers and Sisters:

Since moving here to Colorado last year from Arizona, I've missed my ties with our Church group there. To satisfy that certain "emptiness" I wrote for some church literature and now that I have that I don't feel as "alone" as I first did.

My monthly copies of the Advocate are such a blessing to me, also. and the letters, testimonies, etc., that are in it, all seem to fulfill the words in Grace Crowell's poem: "I shall Be Glad" I'd like to share it with the other readers of the Advocate and to ask remembrance in all your prayers for myself and my family.

Yours in Faith,  
Mrs. Meredyth Malone.

### I SHALL BE GLAD

If I can put new hope within the heart  
Of one who has lost hope,  
If I can help a brother up  
Some difficult long slope  
That seems too steep for tired feet to go,  
If I can help him climb.  
Into the light upon the hill's far crest.  
I shall begrudge no time  
Or strength that I can spend, for well I know  
How great may be his need.  
If I can help through any darkened hour,  
I shall be glad indeed.  
For I recall how often I have been  
Distressed, distraught, dismayed,  
And hands have reached to help, and voices  
called  
That kept me unafraid.  
If I can share this help that I have had,  
God knows I shall be glad.

Grace Crowell.

### PRAYER FOR 1949

Anything, God, but hate . . .  
I have known it in my day.  
And the best it does is to sear your soul  
And eat your heart away.  
We must know more than hate  
As the years go reeling on,  
For the stars survive  
And the spring survives . . .  
Only man denies the dawn.  
God, if only one prayer be mine  
Before the cloud-wrapped end . . .  
I am sick of hate and the waste it makes—  
Let me be my brother's friend.

—Fanny Heaslip Lea.

### LETTERS

Lima Center, Wisconsin  
November 25th, 1948.

To The Advocate and the Saints everywhere:

As I sit down this Thanksgiving Day and try to count the blessings that have come our way this past year, and through the years, I sometimes wonder what we have done to acknowledge the blessings thus so freely given.

I and Sister Addie live here in a small village, isolated from all of the saints, but we try to live right and do our part, and also to help others.

Last winter we had a very disastrous fire here in our little town. A whole block burned up and we live just across the street. It became so hot at our place that we could scarcely stand it in front of our house, yet not a shingle of our home was even scorched. For this we thank our heavenly Father. It makes us feel that it certainly pays to try to live a clean Christian life, and to do unto others as we would like to have them do to us.

This last September we had a very pleasant surprise. Brother and Sister Flint came and stayed nearly a week with us. When they came they seemed to feel that they could hardly spare us that much time, but we urged them and they kindly consented to stay. But, of course, we put Brother Flint to work. We have known Brother Flint for nearly forty years, and we sure enjoy having him tell the good old gospel story. So on Thursday evening we invited in a few of our neighbors, and had a good meeting, and again on Sunday we had another meeting and quite a goodly number present, a whole group from Milwaukee, driving out for the afternoon service. There were also our own children and grandchildren, as well as our neighbors and also some old time friends from Janesville. At this service four of our grandchildren were blessed. Brother Flint also gave us a very good sermon and quite a little interest was manifested by all present. It was also a joy to us to see our little ones blessed.

However all good things seemingly must come to an end and so we had to say good bye to Brother and Sister Flint so they could go on and tell the story to some one else. However while they were here we tried to make plans for a reunion to be held next August. We have a very good Town Hall, which is free for all kinds of religious gatherings. This is well supplied with a full equipment of dishes, tables, water, chairs, etc., all free. The only expense to us would be for lights, so we are looking forward to a good time ahead. So saints, please keep this in mind and we may have a grand time.

This is the first time I have ever written to the Advocate, so will now close with love to all.

May God bless you all.

ELDER R. O. ADDIE.

Note:

Thank you Rollo. That is a fine letter, and we will be looking forward for more of the same kind. I am sure that the forty years of our splendid acquaintanceship, has been a rich experience indeed.

B. C. FLINT.

**SERMON BY B. C. FLINT**

(Continued From Page 7)

This reminds me of an early experience I had in my ministry. Another brother and myself were constantly engaged in missionary work, and in a certain locality we were holding meetings in a little country church. One evening we were visiting at the home of a very fine family who were Baptists. A storm came up and we were unable to get to the church for the evening service, so we were kindly invited to spend the night with this Baptist family. Of course, we spent the time in friendly discussion of gospel topics, during which the good mother of the household emphatically declared that baptism was NOT a saving ordinance, but was merely an outward sign that one was a Christian, or an outward sign of an inward grace. We then asked her if she considered it possible that one might get into heaven without being baptized to which she unhesitatingly answered, "Yes." We then asked if it were possible to get into the Baptist church without being baptized and she just as emphatically answered, "No." So we called her attention to the fact that according to her philosophy it would be easier to get into heaven than it would be to get into the Baptist Church. We hope and pray that the Church of Christ, on the temple lot will never place herself in such an inconsistent position, one where we will say to our brethren in the various factions of the restoration, whose baptisms came from exactly the same source as ours on the Temple Lot did, that they may be in the kingdom of God alright because of that fact,, and they may remain in that kingdom if they will just stay where they are, but if they want to get into the Church of Christ on the Temple Lot they will have to be baptized. And that would be RE-baptism. By that act we would be tampering with an organic principle, and it would be an act of apostasy. True,, we do not deny the possibility that any one of these factions may get so far away from the divine principles as at first introduced into the world by an angel from heaven, that they would themselves be tampering with an organic principle, and perhaps in some instances they have done so, but that does not apply to those hundreds of God fearing saints who still may profess membership in these factions, but whose baptism goes back to the fountain head of the restoration. Suppose that someone should obey the gospel and then be banished upon an uninhabited island, and while there the church here at home should go into absolute and complete apostasy, would that fact destroy that individual's standing with God? Remember the church was ONE BODY at the time of the death of the prophet, and there isn't a single separate group today, including the Church of Christ on the Temple Lot, that can get back to original sources without passing through the period that surrounds the death of the prophet. There isn't a single group that can separate their priesthood authority from that present in the one body that existed at the time of the breakup following the death of the prophet.

Now let us make a scriptural analysis of this matter and remove from it any human interpretation. First, Paul tells us that those who have been baptized into Christ have put on Christ. Galatians 3:27. Then we are told that when we have thus put on Christ in this manner that he then becomes our advocate with the

Father if we sin. 1 John 1:7. Our advocate then with the father after we have been baptized into Christ is Christ himself, if we sin, not another baptism in water. Then we are told that Christ has suffered ONCE for sin. 1 Peter 3:18. He didn't suffer twice so that we could put him on twice. No only once. Then we are told that if after having thus put on Christ and he has become our advocate with the father that "it is impossible for those who were once enlightened, and have tested the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of 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." Hebrews 6:4-6. Does any of this require private interpretation? Not if we set aside our ideas of institutionalism and let it stand as it is. So to sum up we have this. By being baptized into Christ we put on Christ, and by putting on Christ, we have an advocate with the father if we sin,, and this Christ has made this possible just ONCE by being crucified ONCE, and he interceeds for us at the Father's throne if we sin, But, if we cast him aside, and seek other means of intercession, we are Sons of Perdition and it is impossible to renew us again to repentance, because we have recrucified Christ, and so have no further claim on him. Any attempt to make water a substitute for the atoning blood of Christ, is apostasy. It is tampering with an organic principle, and it is an insult to Christ to even suggest such a thing, and nowhere in the Scriptures do we find sanction for such a practice. It is no more possible to pass through two spiritual births than it is to pass through two physical births. And, Jesus himself makes this very comparison in St. John 3:1-6. Only recently have we been confronted with this heresy in the restoration. Evidently we have need to again be taught," what be the first principles of the oracles of God.

The next principle is the principle of the Laying on of Hands. Does this require any private interpretation? Let us see. In the 8th chapter of Acts we find a very wonderful story of the result of preaching Christ. A man by the name of Phillip went down to the city of Samaria and we are told he preached Christ to them, and that there was great joy in that city, and they were baptized both men and women,, (no babies mind) and that when the apostles in Jerusalem heard the wonderful news they sent Peter and John down there to assist in the work and to do the work assigned to them. So they, when they had come down laid their hands on the folks who had been baptized, and through the laying on of the apostles hands the Holy Ghost was given. This might not make the story so interesting were it not for the fact that there was a certain curious fellow there who was mystified by this procedure and offered the apostles some money so he too could bestow the Holy Ghost by the laying on of hands. Can any human interpretation add anything to this story? We also have a repetition of this in the 19th of Acts where Paul also has a similar experience and again the Holy Ghost is given through the laying on of hands. So we leave that with the rest.

There are still two other principles of the gospel but time will not permit a full and complete appeal to scripture for their interpretation, so we will simply state

that the message of the birth of Christ into the world is indicated as being a message of joy to ALL, people. Hence in order for ALL people to benefit by it, ALL people must contact it before they can either be saved or condemned by it, and since further, only a very small portion of the peoples of the earth have ever even heard about Christ, in this life, there must be somewhere else that they will have this privilege. So we read, "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." 1 Peter 4:6. This doesn't say that any who have had the opportunity to hear about Christ in this life will be given another opportunity to hear about him in the next world, but it DOES mean that in order for all mankind to be benefitted by the coming of Christ into the world that all mankind must be given an equal opportunity of hearing about him somewhere. And, this because ALL mankind are to be resurrected, and there are to be two resurrections. The first resurrection being at the time of Christ's final coming to earth. This is the resurrection of the righteous. Then there is to be another resurrection of those who have been in the prison house, after a thousand years and a little season, and then there is to be the final judgment, when ALL mankind stand before the king to be judged and we are told that they are going to be judged according to their works. See Revelations 20. So the principles of the resurrection and eternal judgment are as clearly interpreted in scriptures as any of the other principles.

So we should not stand in need of again being taught which be the first principles of the oracles of God.

### HOW TO LIVE

"Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, purely, till the sun goes down. And that's all that life really means." —Stevensen.

### A TRIP TO THE HILLS OF ARKANSAS

Leaving Kansas City, Mo., via bus at 5:30 P. M. we arrived in Joplin, Mo., 9:59 P. M. where we had to wait till 12:55 A. M., we headed for Harrison, Arkansas, arriving there at 4:37 A. M. and another wait till 2:30 P. M. where we boarded a mail bus a rural delivery mail. It would be out of the question to enumerate the number of stops along the way, we wound around, up and down mountains commonly called the Ozarks. The trip up was not as pleasant as the large bus lines furnish, but it saved walking some twenty miles, passing through wooded and rugged country we finally made a little side trip into a small Post Office, and as we stopped the writer began to wonder, Why a post office in such a place? A little store setting away back from the main road, I did not see a house other than the store. There we had another short wait while the mail was sorted, then on again stopping at mail boxes along the way. We finally arrived at another wide spot in the road, a store with post office in rear, this place is called Compton, and is in Newton County, a much more desirable spot than the first office where we stopped.

I had been in correspondence with a Brother at Compton, who is a reader of the Advocate, I secured name and address from the files of the Advocate, and having been appointed to labor in that part of the world I wrote to the brother and received a very cordial invitation to visit them, so the trip in question.

As I said I boarded the bus at Harrison to go to Compton I thought I was to be the only passenger, but to my surprise before we left town the bus was well filled, and among those boarding the bus was a young lady who sat down beside me and said, "Is your name Anderson" I said yes, she said "I am Mariam Hancock, Well, I was surprised and pleased, and thought to myself, I will not get lost now.

Arriving at Compton we wandered down through the woods to the home of Brother Hancock who is connected with another division of the Restoration. A very hearty welcome was extended to the missionary, I found Brother Hancock very much troubled with asthma.

Brother Hancock's little home was nestled among the trees of the forest, and we could look out from his place and see many acres of wooded territory. At first we wondered if there were others in that part of the world, there were homes scattered here and there over the mountains. It would be a very pretty picture in summertime when the trees were green in foliage, One day we took a stroll and were taken to a canyon. Coming to the beginning of the canyon we found a sheer drop of nearly if not quite one hundred feet, showing that sometime there must have been a severe commotion to make such a rugged scene. Our thoughts reverted to the story of the crucifixion of Christ wherein we are told the "whole face of the land was changed." At any rate there must have been a great upheaval to cause the crack in the valley.

A pleasant stay was had with Brother and Sister Hancock, and two daughters for about two weeks.

Journeying back to Harrison the trip was uneventful, except the bus was out of circulation, and we had to ride in the rear part of a truck.

The return trip was in daylight and the highway was one curve after another, very sharp curves and coming to the tip of the various hills looking down and down into the valley with its farm homes dotting the scene was attractive. I was much surprised on arriving at and crossing the Missouri-Arkansas line to note the difference in land formation. Just after entering Missouri land became more level, sure there were some hills, but not so noticeable, it became more fully settled, and one could see many homes along the way.

Brother and Sister Hancock are very fine hosts, and are very staunch believers in the Restoration, and the Book of Mormon, and have a very soft spot for the Church of Christ. They have been able to see many of the departures from the **old path**, and look forward to the time when there will be a righteous group gathered, and the Lord be able to bring about his purposes.

Wm. F. Anderson.

**INDEPENDENCE NEWS—NOVEMBER**

Colder weather has arrived in Independence. To-day is cold and bleak, with dark and stormy clouds hanging low in the sky, which every once in awhile give off a little rain. We only hope that the blizzard that is raging in western Kansas does not reach as far east as Missouri.

A Halloween party for the Church and Sunday School was held at the home of Brother and Sister Ernie Premoe. It was a mask affair and the guests came in many unique costumes. Apples, sandwiches, donuts cider and halloween candy were served for refreshments at the close of a very pleasant evening.

Brother and Sister Charles Derry spent a few days of his vacation in southern Mo. visiting Brother and Sister Arthur Smith and taking in the points of interest in the Shepherd of the Hills country and the Bulls Shoals Dam in northern Arkansas.

Brother and Sister B. C. Flint had as their guests, Brother and Sister John E. Davies of Montfort, Wis. Brother Flint married them twenty five years ago and the trip was a second honeymoon for them, as they celebrated their wedding day while here in Independence.

Brother and Sister Albert Krause of Vesta, Minn. attended services on a Sunday morning. They were visiting relatives here and in Kansas City as they went on a trip down into Texas.

Brother Wm. Anderson has gone on a missionary trip to Compton, Arkansas.

Brother Robert Case and family of Columbia, Mo. visited over a week end at the home of his parents Brother and Sister J. Maynard Case.

The United Workers held an all day meeting when they packed Christmas boxes for the saints in Wales and Germany. We hope they will be as happy to receive the boxes as we were in sending them.

We had a round table service the first Sunday evening of the month, which was enjoyed by a goodly number. Brother B. C. Flint, Brother LeRoy Wheaton and Brother Nicholas Denham were the speakers during the month.

Brother Albert Cooper is working at Sunshine Lake, near Lexington, Mo.

Brother and Sister J. Maynard Case have received word from their son Marvin, who has been sent with the armed forces to Germany. He says it is quite a little colder there than it is here in the States.

Only a week left until Thanksgiving Day. As we look around us at all the troubles and sorrows, fears and heart aches, that are in the land to-day, we realize that we as a people have much to be thankful for. I sometimes wonder if we appreciate the loving kindness of our Heavenly Father, in the many things we are permitted to have, or do we take them all for granted, thinking all we receive is our just due and complain because we do not have more. Let us stop as Thanksgiving season draws near and as an old song

goes "Count your Blessings, Name them one by one", then we will see just how very many things we have to be thankful for. We hope all the readers of the Advocate have a very Happy Thanksgiving time.

Ora Butterworth Derry.

**INDEPENDENCE NEWS—DECEMBER**

Every thing is hustle and bustle these days, as you hurry around getting ready for Christmas. Christmas Carols fill the air and little children make the yearly visit to the big stores to see Santa Claus and tell him what they want for Christmas. I wonder how many, in the crowds of people, ever stop to think just whose birthday it will be that we will be celebrating in a few days. Stop to think of that little baby, who was born so long ago in far away Bethlehem. A baby whose birth was announced by an angel and the singing of a heavenly chorus saying, "Glory to God in the highest, and on earth peace, good will toward men."

Brother Nicholas Denham and Brother William Sheldon, wife and daughter went to Collins, Mo. to hold services with the saints there.

Brother Richard Wheaton and family have moved to Calif., where he will work and attend college.

Brother and Sister B. C. Flint went to Houston, Mo. on a little missionary trip.

Sister Ethel Holcomb spent a week with friends at Collins, Mo., the Warren Daws family, who at one time lived in Kansas City, Kansas, and were members of the Independence local, where they attended Church before moving to Collins, Mo.

Brother Ernie Premoe spent several days at home from his work at Springfield, Mo.

The Sunday School's Progressive dinner was held at the home of Brother and Sister K. J. Smith. Those who attended enjoyed the fine dinner that was served by the committee.

The Young People held a taffy pull at the home of Sister Willie Yates. From all reports, they had a fine time.

Brother and Sister K. J. Smith and family went to Ava, Mo., for a visit with the A. M. Smith family.

Sister John Wagaman and husband had the pleasure of entertaining their daughter for a few days.

Brother Wm. F. Anderson has been ill during the past month, but we are glad to see him up and around again.

Sister Charles Denham has been able to be out to church again.

Brother J. Maynard Case and family attended the funeral of Sister Case's mother, Mrs. Thomas Fiddick of Cameron, Mo. Brother Leslie Case and wife also attended the funeral of his grandmother.

The Sunday School is having its Christmas program on Thursday evening the 23rd of December. Brother Leslie Case's class under his direction are putting

on the play "Five Shepherds" and the young people are giving the play "The First Christmas in America" written by Ora Butterworth Derry and directed by Brother Joseph Yates.

The United Workers are busy preparing Christmas boxes for the old and lonely, as well as the needy. They have been receiving letters from people in Wales and Germany, thanking us for the boxes of food and clothing we have sent them. So to those of the scattered saints, who have sent in money and clothes to help in this work, we want you to know that the saints and friends in foreign lands who have received these boxes, are very very grateful.

Brother J. Maynard Case, Brother William Sheldon, Brother Denver C. Chapman, Apostle B. C. Flint, Apostle Wm. F. Anderson and our pastor Rolland Sprague have been our speakers during the past month.

I wish to extend to all the readers of the Advocate, A Merry Merry Christmas and a Happy New Year, that will be filled with good desires and good works.

Ora Butterworth Derry.

#### PASSED ON

It is with sincere sorrow that we have learned of the passing of our fine old sister Margaret Jenkins, of Tonyrefail, Wales.

We haven't any of the details of her life, or her passing, so cannot yet give detailed obituary, but this will be forthcoming later, so we will simply pay a well deserved tribute to our departed sister. She was the wife of Elder John G. Jenkins who was our associate minister while we were in that land some years ago. Also we will never forget our first night as strangers in that strange land and found the splendid welcome and fine hospitality in the home of our Brother and Sister Jenkins. We seemed to learn to love them at first sight. Also all during our stay in Wales this fine old couple did their utmost to make our work pleasant and successful. May God bless our aged brother in his bereavement. There is also a large family of children, and so far as we know all are faithful members of the church. One son David was the pastor of the local church in Gilfach Goch while we were there. One daughter is married to Bishop Samuel Beacham and another is our well loved sweet singer, Betty Morgan of Flint, Michigan. The rest of the family story will appear when we get the further details of this life now stilled in death but whose memory is so rich in true gospel experiences.

In the passing of our sister, both Sister Flint and myself feel a real personal loss, and we will ever cherish as one of the bright pages of life's history the privilege we had of knowing and being a friend of this dear old saint. We are sure that she has gone to a well earned reward, and therefore we should not mourn as those who have no hope, for we feel that HER reward is sure.

In loving memory,

Elder and Mrs. B. C. Flint

#### JUST SOME DEAR LITTLE BABES

How empty would be an Advocate filled with just the drab and prosaic happenings of we olsters, when ever and anon there comes to us the cheering news of sweet little cherubs being born to our deserving young mothers in Israel.

We will record just two such of recent date and hold ourselves prepared to await patiently the developments of history yet to be made.

The first of these little buds of promise, above mentioned, made his appearance September 19, 1948, at the home of Mr. and Mrs. Duke Taubert, of Milwaukee, Wisconsin, and has been named Duke Donovan. Sister Taubert is the daughter of Brother and Sister Leon Gould of Bemidji, Minnesota. In a recent letter to ye editor, Sister Helen gives us a slant on her concept of how she feels toward a kind heavenly Father for this wonderful gift, in this beautiful language; "When I look down at him, I feel very humble, to know that God has entrusted such a tiny little being to my care and I certainly hope and pray that we can bring him up to be a credit to the church and the world." A wonderful thought for all of us. And the proud daddy, while not yet a member of the church, adds, this comment; "My Dear Brother and Sister Flint: Just a few words to let you know how I feel as a "daddy." It's terrific! Never can a man feel more important; for when a new life begins it brings new hope for its parents that the world will be enriched. Brother Flint, you have inspired me to give this most beloved child a religion that stands alone and far away from those of the majority.

Respectfully yours,

"Duks." t

Our earnest prayers goes with this justly worthy young set of parents that their every hope may be realized. May God richly bless them.

The other little breath of sunshine from the great beyond, is little Miss. Melinda Carol Glasscock, who came October 29, 1948, to the home of Mr. and Mrs. Richard Glascock, of Centerville, Iowa. Here again the "daddy" is as yet not a member of the church, but the mother is our own Mildred Funk Glascock, and of course, this little one, like the little Cheryl, now three years old, in the same home, are as dear to us as if they were our own babies. Mildred is a faithful little saint and her "Dick" is a fine fellow, and we love him, and hope the day will come when there will also be no division religiously there either.

There are doubtless others of these little buds of promise that have come to the homes of our fine young people, but of whom we have been given no account. On all such, we pray the richest blessings of God to descend and guide through life.

B. C. Flint.