

# Zion's Advocate

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

Volume 26

Independence, Missouri, February, 1949

Number 2

## The Bright Side

There is many a rest in the road of life,  
If we only would stop to take it,  
And many a tone from the better land,  
If the querulous heart would wake it!  
To the sunny soul that is full of hope,  
And whose beautiful trust ne'er faileth,  
The grass is green and the flowers are bright  
Though the wintry storm prevailleth.

Better the hope, though the clouds hang low  
And to keep the eyes still lifted;  
For the sweet blue sky will soon peep through,  
When the ominous clouds are rifted!  
There was never a night without a day,  
Or an evening without a morning;  
And the darkest hour, as the proverb goes,  
Is the hour before the dawning.

There is many a gem in the path of life  
Which we pass in our idle pleasure,  
That is richer far than the jeweled crown,  
Or the miser's hoarded treasure;  
It may be the love of a little child,  
Or a mother's prayers to Heaven;  
Or only a beggar's grateful thanks  
For a cup of water given.

Better to weave in the web of life  
A bright and golden filling,  
And do God's will with a ready heart  
And hands that are swift and willing,  
Than to snap the delicate, slender threads  
Of our curious lives asunder,  
And then blame Heaven for the tangled ends,  
And sit and grieve and wonder.

Selected.

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# ZION'S ADVOCATE

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—o—

In Love, the whole spiritual life of man consists. —St. Thomas Aquinas.

In charity to all mankind, bearing no malice or ill-will to any human being. —John Quincy Adams.

His heart was as great as the world, but in it there was no room to harbor the memory of a wrong. —Ralph Waldo Emerson.

As to politeness . . . I would venture to call it benevolence in trifles. —William Pitt.

He who is richest in love of God has the greatest advantage for loving his neighbor. —Hamilton.

Thou mayest no better please God than to think continually in His love. —Book of Margery Kempe.

# EDITORIAL

## TRUE GREATNESS

The month of February contains the birth dates of two of America's greatest Statesmen. So great that their birthdays are made legal holidays in most of our states.

This fact should call for a brief analysis of what their greatness consists of. George Washington who was the first President of these great United States has been termed the "Father of His Country," One of the writers of that day made this significant tribute to his memory; "Providence left him childless that his country might call him father."

Since the day of George Washington many great men have risen but none of them have been able to eclipse the name of Washington. Is it true merely from the fact that George Washington was a great general in battle, and as a result of that he was able to carve out a new nation? By no means! Other generals in the history of mankind have been his equal in military strategy and attainment. Washington's greatness lies not along military lines at all. In that he merely saw his responsibility to his countrymen to break off the shackles of oppression and give them a new start in a land of freedom. It was his prophetic insight as to the needs of his fellowman, that enabled him to take the lead with others of his own caliber to build constructively, and with the result there emerged the greatest nation in the history of mankind wherein justice, liberty, and a righteous freedom might be enjoyed. It is the result of his work that gives the measure of his greatness. As a result of this, Washington's body may have long since smoldered to dust, but George Washington, is not dead. He cannot die, because he was truly GREAT.

Of the famed winter at Valley Forge, Washington was stationed at the house of Isaac Potts, and one day, while Potts was on his way to a creek near his home in a grove, he heard a voice in prayer. Softly following its direction he saw General Washington on his knees, his cheeks wet with tears. Narrating the incident to his wife, he added with much emotion, "If there is anyone to whom the Lord will listen, it is George Washington, and under such a commander our independence is certain."

The other GREAT President, whose birthday comes in February, is the lowly backwoods rail splitter, Abraham Lincoln. He too has won an endearing sobriquet: "The Savior of his country."

Some years ago while in the British Isles on our mission there, Brother Flint and I paid a visit to Westminster Abbey, and in a little park adjacent to the abbey we beheld a heroic bronze statue, and coming closer we were astonished to see that it was indeed the great emancipator. Then later, in a weekly magazine called "The People," we found a whole page story of this, one of the greatest of men, it was entitled; "The Religion Of The Great," and in the introduction it made this reference to Abraham Lincoln, "The

Lonely Prophet who Lifted A Great Nation to Liberty," and in the text, when referring to one of Lincoln's great political battles, it gave this beautiful tribute, from which we quote; "He takes from his pocket a New Testament, His voice vibrates:—"These men know well that I am for freedom in the territories, freedom everywhere, as free as the constitution and as the laws will permit, and that my opponents are for slavery. They know this, and yet with this book in their hands, in the light of which human bondage cannot live for a moment, they are going to vote against me. I do not understand it at all." He pauses deeply moved. Several minutes pass before he can speak again. His tragic eyes are moist. He protests with solemn prophetic emphasis:—I KNOW there is a God and that he hates injustice and slavery. I see a storm coming and I KNOW that His hand is in it. If He has a place and work for me—and I think He has—I believe I am right, because I know that liberty is right, for Christ teaches it, and Christ is God. I have told them that a house divided against itself cannot stand, and Christ and reason say the same, and they will find it so. Douglas doesn't care whether slavery is voted up or down; but God cares, and I care, and with God's help I shall not fail!"

By the example and practice of these two GREAT Americans, we begin to understand the real meaning of true greatness. It is not predicated upon position, fame, wealth, nor the applause of men, but upon achievement in the interest of humanity. It is true, that too often are these things regarded as indications of greatness, and we fear that TO OFTEN do men worship at the shrine of worldly, pseudo, greatness. Thus we have great military leaders, great men in the world, the world of letters, and in everything that makes for fame, Great men should be famous, but it is not always that they are. An example; A few months ago a baseball idol, one Babe Ruth passed away and he was lauded and his funeral attended by the masses, yet from his life's story we glean this: His early life was so dissolute that one of his friends called his attention to the fact that young America was actually worshipping at his feet and that his dissolute example was having a degrading influence upon the morals of our young people. He acknowledged his error and from then on sought to mend his ways. Another of our religious teachers has called our attention to the painful fact that there have been more monuments erected in the world to the great military leaders of the nations than to all other great men combined, yet it MUST be an acknowledged fact that military leaders MUST of necessity be skilled professional killers.

So much for that angle of the matter. There remains one outstanding fact that the greatest of all great, is the lowly Nazarene. He achieved no wealth, fame, nor the praise of men, while he lived, and finally died a felon's death on the cross, and why? It was because, as he said himself, the world was not worthy of him. Yet after the centuries, his name and his life long example arises and eclipses ALL OTHERS.

True GREATNESS! Yes, and the wonderful thing about it all is that Christians are invited to emulate his wonderful example, and they in turn through obedience to his teachings, and effort to live the Christ life, may also become truly great. They may not succeed to the acclaim of men. In fact, ALL great Christian leaders have been the objects of derision and scorn, but if their lives have been patterned after their great leader, what they have achieved and left as a legacy for those who come after them, they may be said to have been the, truly GREAT. So it is because of the characteristics of their divine Master in their life work that we look up to Washington and Lincoln in the things that they achieved, that we celebrate their birthdays, and not because of any earthly fame they may have attained. B. C. Flint.

#### St. Paul, the Enthusiastic and Eloquent Apostle, and His Immortal Prose Poem On Love

Let us, for a moment, look upon a man the likes of whom has seldom, if ever, been seen in religious history. He was the son of poor Jewish parents and was educated at Jerusalem. It is not likely that he ever saw Jesus in life and he fought Christianity to the limit. But suddenly a miracle happened and he was the first mortal to behold the risen Christ after the ascension in one of the most wonderful visions, which so affected him that he literally leaped to the service of the Master and did more to spread the faith and make Christianity a world religion than any other man. He suffered persecution, privations, shipwreck, prisons, chains and martyrdom. Following is his beautiful and immortal tribute to love. Read it and commit it.

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith so I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long and is kind, love envieth not; love vaunteth not itself, is not puffed up. Doth not behave unseemingly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, hopeth all things, endureth all things. Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall vanish away. When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things. For now we see through a glass darkly; but then face to face; now I know in part, but then I shall know even as I also am known. And now abideth Faith, Hope, Love, these three; but the greatest of these is Love."

—Selected.

# The Book of Mormon Vindicated

By Elder I. M. Smith

Chapter Two—Continued From Feb. Issue

Note the time when this work "in favor of the Jewish emancipation" began **decisively** and **permanently** among the nations; about the same time as the Book of Mormon was published.

Again, the same author, on page 352, says:

"Fifty years ago every Jew in the Turkish Empire might have been slaughtered, and no great sensation produced anywhere. But now, **so changed is public feelings toward the Jews** that let the foot of oppression attempt to crush them, or bloody mouth of persecution to devour them, and ten thousand voices are raised in one general remonstrance."

"Fifty years ago," from 1870—the year Mr. Reed's book was published—puts us back to 1820, the year in which Mr. Smith says the angel first appeared to him. Notice, carefully, the condition of "public feelings toward the Jews" **then**, as compared with what it was even thirty-seven years ago—1870.

Again, from the same work:

"The 'pillar of cloud and of fire,' has long turned its dark side towards them, and God has treated them as aliens and enemies; and now that the light side is beginning to shine on them, we may indulge the delightful hope that God's former love is about to return. . . . Recent religious and intellectual movements among them indicate that **the day of their redemption is near. The Jewish mind is everywhere awake.** Never was there among them such a spirit of inquiry. A few facts will illustrate. . . . Some are anxiously looking for the speedy restoration of their nation to the beloved Palestine; others expect the immediate advent of the Messiah; others doubt whether he has not already come. Page 353.

"The late Prussian Ambassador at the court of Rome, declared that 'through the vast dominion of Germany and Poland, there is a general **movement of inquiry**, and a long-expected expectation abroad, that something will take place to **restore to the land of their fathers.**' Rev. T. Grimshawe says: "A vast number of Jews are preparing to emigrate from Germany and Poland to settle in Palestine; while throughout the whole of Europe and Asia a general expectation is raised among them that the time of their deliverance is drawing near. Throughout Italy the same uneasiness and expectation may be observed.' This movement of the Jews towards Palestine, whatever may be thought of it as an evidence of a literal restoration, is at least indicative of a state of mind not to be overlooked in our present discussion." Page 356.

Why is it that the "Jews mind is everywhere awake?" Why is it that "Never among them such a spirit of inquiry?" Why is it that some of the

Jews" expect the immediate advent of the Messiah: others doubt whether he be not already come? Can you not see the hand of God in all this? Can you not see that the promises of God to Israel, are being fulfilled right before our eyes? "I will no more make you a reproach among the heathen." "Jacob shall not now be ashamed, neither shall his face now wax pale." "They also that erred in spirit shall come to understanding."

Mr. Reed again says:

"Rev. R. H. Hershall by birth and honor a Jew, having extensively visited his brethren in Europe and Asia, and heard in their synagogues, their confessions of sins and their earnest cries unto the Lord in the land of their dispersion says: 'I found a **mighty change in their minds and feelings** in regard to the nearness of the time of their deliverance. Some assigned one reason, and some another, but all are agreed in thinking the time is at hand.' Page 360 Saints' Herald.

"A mighty change in their minds and feelings." How long since this "mighty change began to take place in the "minds and feelings" of the Jews? For answer to this, I appeal once more to the work of Mr. Reed.

"Rev. Bellson, a converted Jew and missionary in Posen and late candidate for the Bishopric in Jerusalem; 'I am more than ever,' says he, 'impressed that the Jews are hastening to a great crisis. It must be evident to any common observer that there is a great movement among them. This wonderful people, who for eighteen hundred years remained unaltered, have undergone a marvelous revolution **within the last forty years especially the last twenty.**'" Page 357.

"Within the last forty years especially within the last twenty." Forty years would take us back to 1830 again—reckoning from 1870—and twenty would take us back to 1850 just about the time the "former and latter rains" were restored to Palestine. Notice here that the Rev. Hershall and the Rev. Bellson are both Jews, although they are believers in Christ, and would naturally be interested in, and take notice of, every important move made by their Israelite brethren.

Keep in mind now that Mr. Reed says (in the first quotation from his book) that it was "not till the beginning of the present century that the nations did anything "**permanent**" in favor of the Jews emancipation." And in connection with this thought, read the following:

"In 1837 the situation of our co-religionists was still a very unfavorable one. . . . The only countries in which half a century ago (1837), the Jews enjoyed full and integral equality of rights are France, Belgium, Netherlands, and the United States of America. At present, if we except Russia and Romania,

the constitutions of all countries of the civilized world guarantee civil and political equality of rights to the Jews.

"Let it be borne in mind that in repealing the disqualifications of the Jews, all these countries to which we are referring have had to do away with a state of affairs that had lasted for 1500 years." Prophetic News, 1887.

France according to Mr. Reed, took the lead in this movement, among the nations of the Eastern Continent, in the present century; a few years later, 1837, there were only four nations in the civilized world, including our own government, whose constitutions guaranteed to the Jews "full and integral equality of rights;" but, fifty years later 1887, all civilized nations except two, had joined in the movement, and had stricken from their constitutions "the disqualifications of the Jews."

We now take up the "sealed book" published by Mr. Smith in 1830; and read the following startling prophecy on pages 185-159:

"And, now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. . . . And it shall come to pass that the Jews which are scattered also shall **begin to believe in Christ**; and they shall begin to gather in upon the face of the land, and as many as shall believe in Christ shall also become a delightsome people. And it shall come to pass that the Lord God will commence his work, **among all nations**, kindreds, tongues and people, to bring about the restoration of his people upon the earth." 2 Nephi 12:79, 80, 85, 86, 87. Authorized Ed.

They shall "**begin**" to believe, and "**begin**" to gather; and the work is to affect, in some ways, "**all nations.**"

It is an easy thing to say that Joseph Smith was an "imposter" and an "ignoramus," and it is also easy for men to denounce the Book of Mormon as a "bungling fraud;" but when it comes to disposing of the above prophecy in the light of what has transpired among the Jews, and also among the nations, since it was first published, then it is that "the wisdom of their wise men shall perish."

Turning again to our historical evidence, note the following:

"A Jerusalem correspondent writes that the Holy City is fast becoming again the city of the Jews. In 1880 there were not more than five thousand Jews there: now there are more than 30,000. —National Tribune, May 17th, 1888.

Mr. F. G. Carpenter, writing from Jerusalem, June 15, 1889, says:

"At present the Jews are coming here by the hundreds . . . a half century ago there were only thirty-two Jewish families in all

Jerusalem, and the number in Palestine was only 3000. Now there are nearly 50,000 in the Holy Land, and three-fourths of the population is made up of them."—National Tribune.

Dr. F. DeSola Mendes, Editor of the American Hebrew, New York, wrote September, 1889:

"There are between 40,000 and 50,000 Hebrews in Palestine today, three-fourths of them in Jerusalem, where they, of course, form the largest share of the population. Turkey's unwise restrictions on immigration had been tardily removed by the present sultan urged by the pressure of the powers of Europe joined by energetic American counsel."—Independent Patriot, 1889.

"Bishop Blythe, the Anglican Bishop of Jerusalem, asserts in his annual report that about 100,000 Jews have entered Palestine during the last few years, of whom 65,000 have come within the last seven years, and the arrival of a vast host is imminent. No one can, he says, possibly forecast the extent of the Jewish immigration to Palestine within the next seven years."—Saints Herald, May 16, 1894.

One more:

"Last Sunday evening was our privilege to listen to a very interesting sermon by Rev. A. Ben Oriel, a converted Jew late from Palestine. His subject was The Fulfillment of Prophecy, concerning Jerusalem and the Jews. . . . He says that in the year 1883 there were about 20,000 Jews in all Palestine, of whom about 8,000 were in Jerusalem. He now places the number at about 100,000 of whom about 40,000 are in and about Jerusalem, a greater than at any time since the second century."—Zion's Ensign, May 26, 1894.

I said a little while ago, that it would be impossible for Mr. Smith to prove his claims true. So it would. You can readily see that it would be impossible for him to change the decrees of the Almighty in regard to the desolation of Israel's land; that it would be impossible for him to command the clouds, and compel them to again send forth the "former and latter rains" upon that land; he could not command the soil of the holy land and compel it to again "yield its increase" as it has been doing for the past few years; he could not bring about this "mighty change" in the "minds and feelings of the Jews"—"This movement of the Jews toward Palestine;" He could not bring about this changed condition of "public feeling towards the Jews," throughout the world; neither did he have such an influence over the nations of the whole civilized world, that he could compel them to repeal those "disqualifications of the Jews" which had stood upon their statutes for over "1500" years. Yet the prophet said these things should come to pass in an "a very little while" after this "book which is sealed" should be "delivered to him that is not learned."—After the Lord should proceed to do his "**marvelous work.**"

And now, since history declares that these

things have come to pass, and that their fulfillment began about the same time Mr. Smith published his sealed book, it does seem that men ought to be able to recognize the hand of God in this latter day work."

Reader, if you do not believe the Book of Mormon to be the "sealed book" of Isaiah 29, then how do you account for the foregoing evidence in its favor? Did Joseph Smith just happen to make the claims that it was a sealed book? Did it just happen that he sent the "words of the book to the learned?" Was it only a "happen so" that the learned said, "I cannot read a sealed book?" Was it a mere accident that Mr. Smith was "unlearned?" Did it just happen that the "former and latter rains" were restored to Palestine so soon after the publication of the Book of Mormon? Did Lebanon just happen to be a "fruitful field" in such a "very little while" after the commencement of this work? Was it only a "happen so" that the nations removed the social and political restrictions against the Jews from their constitutions? Did Turkey just "happen" to remove her restrictions on Jewish immigration to Palestine? Did the Jews "just happen" to become filled with "such a spirit of inquiry?" Did "this movement of the Jews towards Palestine" just "happen" to commence in connection with those other events, since 1830? Do you think this "mighty change in their minds and feelings" is accidental? Do you think it "just happened" that this "mavelous revolution within the last forty years" has taken place in the minds and feelings of "this wonderful people who for eighteen hundred years remained unaltered?" Can you believe that all this has "just happened?" No, it didn't "just happen."

"These last records which thou hast seen among the Gentiles, shall establish the truth of the first, which are the twelve apostles of the Lamb."—Book of Mormon, Page 38.

So they do. Were I called upon to prove the divine inspiration of the Bible, to prove that those "holy men of God spake as they were moved by the Holy Ghost," I do not see how I could possibly bring any stronger evidence, any proofs that would be more completely unanswerable, than the literal fulfillment of the foregoing prophecies, both in the coming forth of the Book of Mormon and this latter day work and also, in the restoration of heaven's blessings upon Israel and his land.

"And when this cometh to pass (lo it will come) then shall they know that a prophet hath been among them."—Ezekiel 33:33.

"But if our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them that believed not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—2 Corinthians 4:3-4.

"Now, therefore, be ye not mockers, lest your bands be made strong." Isaiah 28:22.

O truth divine, enlightened by the ray,  
I grope and guess no more, but see my way.

—Arbuthnot.

## A DISASTROUS FIRE

Doubtless few of our readers have given much thought to the manner in which the Advocate reaches them. They know something about the editors etc., but with the regard to how the paper is actually produced they know very little.

The Advocate has, for a number of years now, been printed by the Lambert-Moon Printing Company here in Independence. This has been one of the finest and most up-to-date establishments of the kind in the middle west. The high class workmanship that has been found in our Advocates through the years attests this fact.

Added to the above they have also been among our best and staunchest friends in this neighborhood. Mr. Moon and his entire staff have shown us every courtesy and have made us numerous concessions. All of which is deeply appreciated.

Now, however, we are shocked to have to inform our readers that this splendid establishment has been completely destroyed by fire. This fire was first discovered at about 3:30 A.M., January 20th, 1949. All of Independence's fire equipment and a number from Kansas City and Inter-City, were required to put this terrible fire out, and before they accomplished it, nearly the entire block containing the printing establishment was completely destroyed. The Lambert-Moon loss alone was estimated at about \$100,000.00, and was only partially covered by insurance. The Advocate feels a personal loss in the destruction of this plant.

However, as is often the case in a catastrophe like this, humanity asserts itself, and the firm has been offered the use of the equipment of other printing firms in the city, until they can again get on their feet, and resume their regular activities along their given line.

The above circumstances account for the fact that this February issue is necessarily late in getting to our readers. Something that is unavoidable, but also something in which our regret is not so much as to the tardiness of the paper, as it is in the cause of this tardiness.

Our most gracious wish, at the present time, is that the splendid firm of Lambert-Moon, Printers and Stationers, will soon be on their feet again, enjoying the full patronage of all their old friends and customers.

Sincerely,  
The Editors.

The testimony of a good conscience is the glory of a good man; have a good conscience and thou shalt ever have gladness.

—Thomas A Kempis.

Without the way there is no going,  
Without the truth there is no knowing,  
Without the life there is no living.

—Thomas A Kempis.

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**SERMON BY APOSTLE R. R. ROBERTSON**  
**in Church of Christ, Temple Lot**  
**October 10, 1948.**

Scripture: First Chapter of First Corinthians.

My brothers and sisters, friends: I trust again that the good Master will give unto us the witness of that spirit that shall impress upon our minds and in our memories the happiness, the comfort and the joy each and every one of us has experienced in taking upon us the name of Christ. I am sure that we are very mindful of our need this morning, to be reconciled to God; and in being reconciled to him we would, of course, be reconciled to each other. I believe that the experiences through which we are passing today and have been passing for quite some time are quite similar to the experiences that the Saints of Corinth were passing through at the time the Apostle Paul gave them and us the lesson that I have read to you this morning. And I wish we too could qualify to the extent that we too would not come behind in any gift, waiting for the coming of the Lord Jesus Christ; that we would grow in love and assurance and in the knowledge of our Lord and Master. Today, as it was in his day, "the preaching of the Cross is, to them that perish, foolishness; but unto us who are saved, it is the power of God."

We know that there is power in the preaching of this Gospel that has come to us, because God has fulfilled his promise in sending an angel from on high to give unto us that power that is needed in bearing witness that the kingdom of heaven is at hand. As we go about our work in the mission field, holding brief series of meetings that we might be able to impart God's word unto the hearers, that we might be able to bring them to the knowledge of the truth as we understand it, as it is in Christ, we sometimes feel that we are almost at a loss to muster enough power to bring conviction into their hearts to lead them by the way of the cross that would render obedience unto the gospel that we preach. I have always felt after an experience of that kind under the power of the spirit, to assure them that the kingdom of heaven is at hand. I have tried to make the invitation to them so inviting because the spirit calls; "the spirit saith come, the bride"—the Church "saith come" and assuring them that whosoever will may come and partake of the waters of life freely.

I know that because of some of the sad experiences that we have been called upon to go through and to experience in our work as a Church, sometimes we have been brought to say "What is the use?" I am confident that this morning we can look to Christ, as the one who died, not us; it is Christ that reigns and it is Christ that shall come again and receive those that are his unto himself. And when we look upon this great work in which we are engaged in the proper light, we are assured that the Master is at the helm and it is essential that we cry repentance unto everyone that will hear the cry. It is very important that we take the message of the gospel just as far as we

can under the power of the Holy Spirit of God, persuade as many as will come to the waters of life, as many as will come and take upon them the name of Christ to come and be numbered with the household of faith. It is a worthwhile mission and I am confident that if we have in our hearts the desire to bring souls to Christ we shall feel very much like this great Apostle Paul in speaking of the preaching—if you please—of the cross, or of the gospel, "woe unto me if I preach not the gospel." And don't you know that if you and I today fail to raise our voices in the defense of the gospel and for the redemption of a dying world, we too shall experience a woe that shall not be pleasant for us to experience. I am confident that we do need to have this same mind one toward another. I am confident that if we are to proclaim this gospel for which we have testified of a truth that is of God and not of man, if we fail to do that we have come under condemnation and shall not have the spirit of God. I believe that we have just about reached the time in our experience and work when we should do our utmost to do away with contention, do away with division, and turn our faces toward the cross of calvary, making Jesus Christ the all in all; and the sooner we can do that, I am confident the sooner the angels in heaven will have cause to rejoice because of that repentance on our part.

You know the Master said of this gospel, of this plan of salvation, its simplicity was of such a nature that a wayfaring man, though he be a fool, need not err therein. So inasmuch as we have been schooled in the gospel work, inasmuch as we have prayed, sung, and many times have tasted of the goodness of God and have felt his blessings in our work and in our worship, it seems to me that we would not be so foolish as to allow ourselves to be so divided that we would be unable to carry the message of the gospel to those who are hungry for the greater life of the grace of God. You and I have a work to do and no one else can do that work for us. Everyone is called, everyone is prompted by the Spirit of God to do something about the work of our Father in heaven. We should be about his work. We should be made conscious, of the need of the gospel among the children of men. When we look into the faces of those who come to hear the humble preaching of the word, we are made to thank God for that spirit that moves in the hearts of people. But if we fail in exercising our right, if we fail in magnifying our calling which we have of God, then these souls who would have been made to rejoice with us will have failed to gain a knowledge of the gospel. So I trust as we shall go from place to place, whether in the local here where many of you live, or elsewhere, that we will endeavor to grow in the spirit of humility. If we cannot find the time to be humble we will never find the time to be holy. No one can become holy and God-like

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# 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.*

## FAITH

What is faith? Paul tells us in his letter to the Hebrews 11th chapter, 1st verse. Now faith is the substance of things hoped for, the evidence of things not seen. In what should we have faith? Jesus says, Have faith in God. Without faith it is impossible to please God. Heb. 11:6. How then shall we obtain that faith? The apostle Paul tells us very clearly in his letter to the Romans, 10th chapter, 13-17 verses. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing and hearing by the word of God.

In Heb. 11th chapter, we have many examples of the worthy fruits of faith. By faith Abel offered a more excellent gift than Cain by which he obtained witness that he was righteous. Enoch was translated through faith and received witness that he pleased God. By faith Noah being warned of God of things not seen as yet, moved with fear prepared an ark for the saving of his household and became heir of righteousness which is by faith. By faith Abraham when he was called to go out into a place which he would after receive for an inheritance obeyed and went out not knowing where, and sojourned in the land of promise. By faith Abraham offered up Isaac that he had received by promise and that through his seed all nations of the earth should be blessed. According that God was able to raise him up even from the dead, to fulfill that promise. Then we also have other examples. Job 19:1-28 or really the whole story of Job. Especially in 13:15. Though he slay me yet will I trust him. Then in Daniel, Chapter 3, the story of the three Hebrew children cast into the fiery furnace because they would not worship the golden image that king Nebuchadnezzar had set up. And how through their faith in the true and living God preserved their lives and turned a kingdom to God. Then the last on my list is Daniel being cast into the lion's den because he dared to disregard the decree of the king and by faith was preserved and another king was turned to God. Dear brother, sister, friends, does it pay to have faith in the true and living God? Peter tells us in 1 Peter 1:3-9, the value of having our faith tried. Faith might be likened unto a mustard seed which

when planted groweth into a large plant, faith also when planted within our hearts will continue to grow if cultivated, till the power of God will be made manifest in our lives to the extent that others might see. Faith might be likened unto leaven, leaven is a working agent hid in three measures of meal till all was leaven. When placed within our hearts will work till our faith be made perfect. Then again faith likened unto an electric light. We see the wires coming into the building and to the lights, by being told of the current in those wires light can be made, we have faith in that knowledge. But dear friends can we have that light just by having faith in that current in those wires. No, there is something to be done, some work to be performed. We must put faith and effort and press the button before we can receive the reward of our faith. Faith must work. Faith must make us willing to do the thing that will turn on spiritual illumination. We are told we are saved by grace and not by works. Truly we are saved by grace but brothers, sisters, friends, how shall we merit that grace, only by doing those things (or works) that God through his Son, Jesus Christ, has given us to do via Faith, repentance, baptism by immersion, laying on of hands for the reception of the Holy Spirit. Then keeping his commandments faithful to the end.

James 2:14-26 tells us how necessary it is for us to work with our faith. Faith without works is dead being alone. Paul tells us in his Corinthian letter 1 Cor. 2:5: Our faith should not stand in the wisdom of men but in the power of God. It may sound queer but we have many kinds of faith. The obedient faith, growing faith, trusting faith, working faith and last an enduring faith. For Jesus saith, He that endureth to the end the same shall be saved.

Do you have that obedient and working faith whereby you will be willing to obey the commands of our Lord and do those things that are required of us? These thoughts I leave with you. . . .

Dear Brother Flint, am sending you a few thoughts that were presented by me at Oak Hill. If you deem worth printing you may put in the Advocate. Not for self glory but that it might be of some help or encouragement to others. If too lengthy you have the permission to condense down.

In gospel bonds,  
ELDER PAUL G. MERCER.

Never content yourself by doing your second-best, however unimportant the occasion.

General Phil Sheridan.

## THE PRIESTHOOD OF GOD

In the Church of Christ, both in the days of Christ and in these last days, the ministry of the church is designated as the Priesthood of God. In a broad sense this term **priesthood** applies to the whole membership of the church, consisting of ministry and members. In this last sense the Apostle Peter said, ". . . Ye also, as lively stones, are built a spiritual house, **an holy priesthood, to offer up spiritual sacrifices**, acceptable to God by Jesus Christ," 1 Peter 2:5.

In a more specific sense, priesthood has reference to those who have been called of God by revelation (Hebr. 5:4)

And set apart in the church to minister in the ordinances of the Gospel of Jesus Christ. The term priesthood is derived from the word **priest**, meaning "one who officiates in sacred offices," and the suffix, **hood** which "designates an order." Thus the ministry of Christ is an order or class of men who have received divine authority to stand as mediators between men and Christ, our intercessor with God in things pertaining to their spiritual life. (2 Cor. 5:18-20). When priesthood is bestowed upon men, they then act with authority in the administrating of various ordinances and rites of the church, as well as act in each executive and administrative capacities in the church as may be determined by the body of the church. Priesthood primarily may be analyzed as dimensional and functional. In the Church we have the dimensional order of Priesthood which is after the order of the Son of God, concerning which Alma said, "And would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people:

"And those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption.

"And this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil.

"Therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, according to, a preparatory redemption for such.

"And thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this, they might have had as great privilege as their brethren.

"Or in fine: in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten Son, who was prepared:

"And thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they might enter into his rest, etc."

Thus we note that this priesthood after the order of the Son of God is called the **priesthood**, which implies a lower or lesser order of priesthood which might embrace a class of ministry whose authority and responsibilities may be less. In fact we find in the scripture provision for this very condition, i.e., the Melchisedec Priesthood and the Aaronic Priesthood or lesser order. These two priesthoods, which in reality are two divisions of the one priesthood of the Son of God cover the entire field of authority in the church, thus becoming a dimensional order. In these two divisions of priesthood we find various degrees of office, i.e., in the Melchisedec Priesthood, we have ministers who function in spiritual matters and take precedent over the lesser order, as follows: First, Christ, the great High Priest of God, "the Apostle and High Priest of our profession," (Hebr. 3:1,) "a priest forever after the order of Melchisedec," (Hebr. 5:6), "who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man," (Hebr. 8:1, 2). Second, After Christ comes the Council of Twelve Apostles, concerning whom Jesus said, "as my Father has sent me, even so send I you," (John 20:21), "ambassadors for Christ, as though God did beseech you by us," etc., (2 Cor. 5:20), having "the care of all the churches," (2 Cor. 11:20), etc., and next the Seventy Evangelists, (Luke 10:1), whom Christ sent "two and two before his face into every city where he himself would come," with the charge, "Go your ways: behold I send you forth as lambs among wolves," (ibid 3 verse), with the direct responsibility of assisting the apostles in Evangelizing the world. Then we have the elders, pastors, and bishops who function more as local ministry as shepherds or overseers of the churches planted by the apostles and evangelists, (Acts 14:19-23), being charged with administering to their spiritual and temporal needs, (Acts 20:28-29).

Associated with these ministers of the higher order of priesthood we have the order of Aaron, which includes Priests, Teachers and Deacons, who administer both in spiritual things as assistant ministry to the high priesthood, and in carnal or temporal things. As with the Melchisedec order, so we find that the Aaronic order is dimensional, that is it too embraces a number of grades of ministry who function according to their several gifts and callings in the church. We find the similitude of this order in various forms since foundation of the world, i.e., "the sons of Moses, according to the holy priesthood, which he received under the hands of his father-in-law, Jethro; and Jethro received it under the hand of Caleb; and Caleb received it under the hand of Elihu; and Elihu under the hand of Jeremy; and Jeremy

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## LETTERS

### WALES

20 Elm St. Gilfach Goch, Wales.  
Dec. 30th, 1948

Dear Brother and Sister Flint:

Just a few lines to let you know that we are all well, and hope that you are both the same. I would like to have you put this letter in the Advocate, as we wish to thank the members of the Church of Christ, for their Christmas gifts, that were sent to our members over here. I know their kindness is very well appreciated by our people. Especially are the gifts from the children over there enjoyed by our children.

We also wish to thank the saints over there for the gifts of clothing, shoes, etc. We pray that the Lord will bless them all for this evidence of their love for us as members of the church over here. Wishing all of our brothers and sisters over there a very Happy New Year. I remain your brother.

DAVID JENKINS.

18 Elm St., Gilfach Goch, Wales.  
Dec. 29th, 1948.

Dear Brother and Sister Flint:

I expect you will be surprised to have this letter from us. \* \* \* Well Brother and Sister Flint I hope you are keeping in good health. How did you enjoy Christmas? Ours was nice and quiet. I have two little girls from Church Village **Homes** living with us now, so we are foster parents to them, and I must say that our Byron is very fond of them. I also want to thank you and everyone concerned for the kindness in sending us the parcels of clothing to us all. Louisa dn Dai received the parcels and they gave me a few dresses for the two girls and a few for me, which came in very handy as you know everything here is on coupons, so please will you thank everyone for me.

Byron will be eleven on the 7th., of February and the little girl Elizabeth is six years old and the other one Jean is thirteen years old. Our little Byron was very excited when Sister Edwards brought his presents over for him, and she also gave me a few sweets and fat and raisins which was very useful for us over Christmas.

Charlie wants me to leave a little space for him to say a few words, so here they are.

Dear Brother and Sister Flint:

Here I am writing to you at last. It has been a long time since we saw you both but you have always been in my thoughts and prayers. I have been away from home for six years during the world war, but thank God I returned without any bodily injuries. I am now back in the mines working. I hope you enjoyed the records which Brother and Sister Morgan made over here on their vacation. (Well Charlie, I am sure we WILL enjoy those records when we can get to where they are, but over here there are long distances between points, so Brother and Sister Morgan, who live in Flint, Michigan, are over eight hundred miles

from where we live here in Independence, Missouri. However we hope we will get to hear those records some time. B. C. Flint)

I am still living in 18 Elm Street which is next door to Sister Jenkins, or, as we all call her, "Aunty Louisa." I have no more news at this time, so I will close.

Remaining your brother in Christ.

C. MITCHELL.

(Then Sister Mitchell closes the letter with the following:)

So I myself must close now. May God bless you all and be with you until we meet again.

All my love.

OLGA MITCHELL.

Please write again.

### WISCONSIN

Black River Falls, Wis.,  
Sunday Evening,  
December 5th., 1948

Dear Brother and Sister Flint:

This past week has given us quite a taste of real winter weather, although the thermometer hasn't registered anything lower than 10 below zero. We know we have much to look forward to, in the line of low temperatures, since this is North Central Wisconsin, and we can expect most anything from here on until spring. At this time when we are looking forward to a quite unpredictable, perhaps raw winter, we like to look at the other side of the picture and in so doing find just a few of the many things this section has to offer, which more than compensates for the rugged weather we may, or may not, have ahead. By so doing we soon find ourselves counting our many blessings, rather than dreading the severe winter which may never arrive.

Our Sacrament service, held today at Bro. L. L. Bowen's, turned out to be one of the most outstanding meetings in many months. The weather was very nasty, although the sun shone at intervals and the temperature wasn't too low. The hard showers had wind behind them and we looked for the rain to turn to sleet momentarily. Consequently, we in this vicinity, had no idea that any of our Sparta members would make an appearance as driving was quite dangerous. However, they surprised us and made a 100% appearance. Sister Marquete and two daughters came with the two little boys, also Sister Verna Jones, husband and daughter came. The most pleasing surprise was in having Sister Dorothy Wilson from Los Angeles, California with us. It is she who has been so dangerously ill recently. The most perfect attendance was in itself very encouraging and from the manner in which Brother Clyde Babcock, our pastor, delivered the message we know he was inspired. All in all it was one of those meetings from which we all left feeling that it was indeed GOOD to have been there.

Sister Clara Bowen has had another attack of illness, but has recovered sufficiently to have the service at her home. Her serious illness and recovery from same, along with Sister Dorothy's recovery and the fact that our group remains intact at the end of another year are deep cause for gratitude and certainly caused gladness in all our hearts. We later learned of the illness of our young sister Beverly Eddy Hesse. However, information concerning this matter is very scant, so we will forbear further mention of it until we learn more. In the meantime we pray for her and trust in God for her recovery.

Christmas approaches, so will finish this report later. December 14., 1948, Brother and Sister Tucker and their daughter Sister Babcock left early yesterday morning for Milwaukee, where they will join their two daughters and their families there. Brother and Sister Ray Hunholz and Brother and Sister Harry Hutchison and all will go to Los Angeles, California to spend the holiday season there with two other daughters of the Tucker family.

A few neighbors and relatives gathered at the Tucker home on December 7th., and wished them a safe, successful journey. Bountiful refreshments were served and a good time was enjoyed by all.

Our next Sacrament service will be at the Jones home in Sparta, January 2, 1949.

We hope this finds you all as well as we are here and hope you enjoy the happiest holidays you have ever had. May God be with you and yours not only at Christmas time but all through the year.

Finest personal regards from everyone here. Sincerely yours.

Sister Muth.

### INDEPENDENCE

Independence, Mo., January 1, 1949  
Dear Readers of the Advocate:

The year 1949 has arrived and I suppose the usual amount of resolutions will prevail for a while, finally ending up in the waste paper basket of forgetfulness and indifference. To me, dear friends, this new year now upon us, should start with a very definite inventory of our standing, spiritually with the Master of all men, Jesus.

Looking back over the past years and experiences of joys, sorrows, heartaches, and all the things that tend toward life, what do we find? Have we really advanced spiritually in the knowledge of the gospel and our studies of the Book of Mormon and the Bible? If we think we have, what effect has it had on our lives and the lives of those around us, especially those of the household of faith? "By their fruits ye shall know them." Are you, dear friends, happy, do you want to talk and sing about Jesus every day? Paul says in Gal. 5, "But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the spirit, let us also walk in the spirit. Let us not be desir-

ous of vain glory provoking one another, enraging one another." Again, Paul says, "For I am determined not to know anything among you save Jesus Christ and Him crucified." Many will bear their testimony and say they have accepted the gospel. Have they? Are the fruits of the spirit being manifested in their lives by love, joy, long suffering, gentleness and faith? Do they want to sing of Jesus and talk of Him? Do they study the two standard books in their spare time, do they have a prayer in the heart always? In other words is the love of Jesus in their hearts? If not, they are not a child of the King. We may deceive others but we cannot deceive God. Paul said, "If ye have received Christ Jesus the Lord, so walk in Him." Jesus said, "By this shall all men know you are my disciples, 'If ye have love one for another'." Now dear friends, how do we measure up to the standard set by Christ? Who really has control of our hearts? Who will have control during the year 1949 providing God in His mercy allows us to live that long? Let us all ponder over this very seriously.

As I am writing this letter it's natural that I can speak for myself, with God as my witness, regardless of what others may say or think. There are only two who know me and those two are God and myself. Anything that is said or done falsely, we know. This is the cause of much sadness and our hearts go out in love and sympathy for those who think and say things that are contrary to our makeup. I have had much time lately to study the Book of Mormon and the Bible doing so with a prayer in my heart to our heavenly Father for understanding and enlightenment as to what the Gospel of Jesus Christ really signifies. To really understand it is obvious we seek Christ penitently, humbly, prayerfully, seeking forgiveness with a desire to banish sin from our lives. As these prayers ascend to heaven there comes to our hearts a love which has never fully been there before. It is the love of Christ as He and He alone, accepts us as His child! That love in our hearts grows and we find ourselves loving those whom we used to dislike, those who treated us coldly and indifferently. Our hearts go out to them in love and pity, hoping against hope that they too will accept Jesus and the real plan of salvation, allowing the scales of spiritual darkness to fall from their eyes. Jesus said, "Come unto me all ye that labor and are heavy laden and I will give you rest," and He means just that. This, dear friends in Christ, I have and am experiencing now as .....the Book of Mormon and understand more than I ever did before Jesus Christ and the great sacrifice He made by shedding His blood to redeem fallen mankind, as the natural man is an enemy of God. Book of Mormon 75:218-219 and Romans 8:7.

According to the great plan of salvation man now has a chance to come into the presence of God. We can only overcome evil by the grace of Christ. God is always ready and waiting to respond to a broken and a contrite heart. When we can get together in love, humility and prayer, in love preferring one another and earnestly petition Christ for enlightenment and understanding, hav-

ing a full knowledge of the supreme sacrifice He made to save us, then and not until then will we progress spiritually, then and not until then will we want to lift up our hearts in adoration to our King and Saviour. Then will we all sing in unison, "He lives! He lives! Christ Jesus lives today! He walks with me and talks with me along life's narrow way. He lives! He lives! Salvation to impart. You ask me how I know He lives? He lives, within my heart!" Oh! what a blessed hope we have, "Praise the Lord." He is preparing a place for us right now that where He is we may be also. Don't give up hope dear ones. Read more and learn the scriptures. Study the Book of Mormon. All of it is true, not just part of it. Hope against hope and ultimately together united in Christ Jesus we will receive the greatest revelation of all times when we see Him appearing in the skies to claim His own.

BERT COOPER.

#### A NEWS ITEM RHODE ISLAND

From a recent letter from Elder J. T. Mackinnin of Pawtucket, Rhode Island, we extract the following paragraph:

"No doubt you have seen in the papers an account of a plane that crashed in Pennsylvania last Spring? Herman Burlingame III was the pilot. All on board were killed, including young Burlingame, his wife and child. He was the son of Elder Burlingame, and held the office of Priest in the Church of Christ. The funeral was held in Ohio where his wife's folks live."

We are glad to receive this information, and the Advocate extends heartfelt sympathy for our bereaved family in Christ, and pray the kind all Father to give to them the consolation and comfort, that the human is so impotent to provide. We commend them to God, in full trust that he can and will give the comfort needed. Editor.

#### NEBRASKA

In a personal note on a greeting card from the V. H. Harrisses, Omaha, Nebraska, we learn with pleasure that the daughter Mary Lois who has been so poorly for so long is now quite improved: Sister Harris says: Mary Lois is very happy that she can be out in a chair a wee bit each day now. She cannot stand without assistance yet, but we feel that will come soon, and barring set backs, she should be waiting upon herself real soon."

God grant that this may be so.

Editor.

#### MASSACHUSETTS

We also received a very beautiful card from a Sister Bertha Ekstrom, of West Somerville, Mass., that shows a very beautiful faith in God and the gospel that was very encouraging to us. She is one of the isolated ones. May God bless her and her loved ones.

The Editor.

#### CONFERENCE ANNOUNCEMENT

A motion passed in the last session of the 1948 Spring Conference directs that at 10:00 A. M. on April 6, 1949, the Conference of the Church of Christ, with headquarters on the Temple Lot, will convene in the headquarters building at Independence, Missouri.

It is not too early to plan and prepare to be at the Conference. Those who intend to attend will do well to contact the RECEPTION COMMITTEE who have the job of finding sleeping quarters for those who have not previously made their sleeping arrangements. Bro. Chas. Derry at Box 472, Independence, Missouri is a member of that committee. Write to him. Those who drive through will be wise to bring bedding materials to help stretch out that which is available at Conference.

Meals will be served during the Conference in the dining hall, under the supervision of the Dining Hall Committee. We expect that this will follow the pattern of former years, serving two meals a day.

There is still time for those who find themselves members of quorums or committees to get in touch with their chairmen, or fellow quorum members, and formulate reports to present to the Conference. Committee reports can be sent to the General Church Secretary, Forest E. Maley, at the Church address, Box 472, Independence, Missouri. Other reports or matters may be sent to the Secretary of the Twelve, A. M. Smith, Ava, Missouri, or brought to the Conference.

Those who have matters to present for the consideration of the Conference will assist themselves and the Conference by writing down ahead of time those things they may desire to present to the Conference. It will help to make several copies for study. It will help much more to review, study, and edit what is thus written to see that it says all that it should say and no more than it should say. And that it says what it offers in the clearest way possible, so that the Conference may grasp it more readily and handle it most easily. Should you need any help in this respect, feel free to call upon the services of the General Church Secretary, or others of the Ministry.

Above all, by no means leave your home without prayer—a prayer that God will protect you on your journey and also that He will also attend the Conference in Spirit. Without that Spirit, we should proceed only in our own puny human strength.

And if you cannot attend the Conference, you can help by praying for the welfare of the Conference every day it is in session: Let us all combine our prayers to make this the best Conference of all.

Respectfully your brother,

FOREST E. MALEY,  
General Church Secretary.

### SERMON BY R. R. ROBERTSON

(Continued From Page 23)

exercising himself therein, he will be made conscious of the need of the spirit of God to raise him up and to give him courage and strength and power to live the life of a Saint.

You know, it is no easy matter to continue on and on to the end. It is not an easy matter to climb to the top of a mountain. I don't know how many of you have had just that physical experience, but this Christian warfare is much like that. There are places that are rough going. There are many places where we have to be upon our knees to make progress, and sometimes we feel compelled because of the obstacles in the way to abide and rest awhile, to gain strength to go on in the direction of our goal. And so it is when you are climbing a mountain. To begin with it looks to be a very easy task. And just like our experience when we began in this work, we had joy, we felt strong, we were happy, everything seemed to be just as we would like it; and that is the way it is when you try to approach the top of a high mountain. At first it is not very steep. Step by step you go along very joyfully. You won't go very far until you become confronted with obstacles that you can't surmount without finding the way over or under and more times than one it is under. And when that place has been reached it will be necessary sometimes to get down upon your knees and crawl through. By and by after so long a time, and struggle, many times on your part, you will find again the going to be a little easier and on and on until you have reached that place on top of the hill where you can rest in peace, having, if you please, accomplished the feat. This work that we are engaged in is just like that. There are rough places, places that try us, seemingly sap every particle of strength that we have in order to go on and on. But if you can remember that it is Christ who died, He who learned obedience by the things which He suffered; and when the time came he said "Father, it is done. Into thy hands I commend my spirit." Now we should be mindful of that because there shall be a time for each and every one of us when we will have to say that selfsame thing, "Father, into thy hands I commend my spirit." The spirits of all mankind shall come to that place when they shall meet their maker and there they shall receive, of course, that adjustment that is necessary to recompense them according to their works. So it does behoove us to be faithful and to strive to do the thing that we know is right.

I remember when I was a boy, my father gave me the privilege of riding one of the mules to church if I could come back and remember the preacher's text. If I could do that he knew that I was not out under the shade trees pranking with the boys; in order to be able to remember the preacher's text I would have to be pretty well up on the front seat and it meant a ride the next Sunday if I was able to do that. I can remember now many texts that I learned because I wanted to go back and tell my father just what the text was.

There is one that stands out and I shall remember it forever. "He that knoweth to do good and doeth it not, to him it is sin." Now I believe that most of us know to do good, and just wherein we fail in doing that which we know to be right, which we know to be good, to us it is sin, and in that we grieve the spirit and we partake of the spirit of the adversary in a degree. The Apostle Paul a little farther on says, "For what man knoweth the things of a man, save by the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." Now in order to be able to be a light in the world, and the Master would tell us that we should not put our light under a bushel, but upon a candle stick that it might give light unto all, we should go out into the world and let our light so shine that others might see and glorify our Father which is in Heaven. One evening in the home of one of our brothers in Tennessee—he is a member of the Church but his wife has not accepted, as yet. I used that scripture and she said to him later, "Heman, that's where you have failed." Of course I understood his position because he was very anxious that his wife, of course, should come into the Church with him; I couldn't blame him for that; but he had turned on the light in such a way that he had in many instances destroyed the light that she had. If we are to let our lights so shine that others may see, not too bright sometimes, we should be very careful about that, because if we are not we will destroy the spiritual vision of those to whom we minister. Let it so shine that others may see, not too bright. Don't turn it too low, but under the leading of the spirit of God as the occasion may warrant, let that gospel light shine in such a way, always in the spirit of meekness and humility, that those we are trying to convert to this glorious gospel might be able to see and to come to the knowledge of the truth.

It has been my purpose to try to influence my people for good; not my purpose to tear down but to add to that which they already have. Most people that we meet have faith in God in a measure, but they have failed to be able to partake of the greater blessings of the gospel. They have fallen far behind in the gifts of the gospel. I hope that we will not do that forever. But as a people and as a church, we should be able to manifest to the world that we do have and that we do enjoy the gifts of the gospel of Christ in our midst, and without those we would be unable to distinguish ourselves from the world. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." So in our natural way, in our natural thoughts, we cannot hope to establish this work, we cannot hope to bring many souls to Christ. Only if we have within us that abiding comforter, that wisdom that comes from on high, will we be able to do God's work in God's way. "But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." I am wondering, can we give that testimony truthfully today, "But we

have the mind of Christ." Now if we haven't we have something to do; we have something to work for; we have something to seek; we have something to pray for, and I am confident that we will find a great need to be upon our knees many, many times that we might be instructed in the things pertaining to our work or pertaining to the gospel of Jesus Christ. We must have the mind of Christ, we must have his spirit; and I believe that the greatest testimony that could be offered is found in the Epistle of John wherein he says "We know that we have passed from death unto life, because we love one another." What a testimony! And I don't believe that we are going to have the full knowledge that we have passed from death unto life until we have come to that place of love for one another in our work. In other words, we shall be as a people that is set upon a hill, and you know when you put a house upon a hill it is seen by all who pass along that way. You put it down in the valley and many times down in the hollow, it will not be discerned, by many passers-by and so it is in this work in which you and I are engaged in building and establishing the kingdom of God here upon earth. But if we shall be able according to the Divine power, as recorded by the Apostle Peter, "Divine power through the knowledge of him that has called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." If we have attained to that status, then we can feel assured that in our midst we shall exercise and see to it that we keep his commandments in love—the greatest commandment of all, "Love ye one another." I believe that if we could learn that one lesson, could get that deeply into our hearts and our souls, as far as our differences are concerned we would not need to worry about them. But without that we shall remain under condemnation just to and in a measure in which we measure unto our fellowmen.

Most of us have faith, a degree of faith at least, but sometimes we have failed to understand the faith of Jesus Christ. If we have that faith, then we will be able to surmount all obstacles and we will be able to go out into the world and proclaim this glorious gospel unto all who will hear. There are some things that we might do, perhaps we have done so, but I am confident that there are some virtues that we should add to our faith in order to do the work of this church. The Apostle Peter said to this people, and I believe that it applies to us, "add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience Godliness and to Godliness brotherly kindness and to brotherly kindness charity." Now these are the things that we must add to our faith. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Now we are no exceptions my broth-

ers and sisters. Just as sure as we fail to add these saving virtues our faith becomes a shipwreck and the next thing you know we will just about have forgotten that through the blood of Christ our sins have been purged. I know we need wisdom in our work. We need that kind of wisdom that comes down from heaven. We need to experience that, to have that kind of wisdom that will make you and me one, that will make you and me understand that Christ is the one who did, and that it doesn't matter who brings the gospel just so long as we understand that the gospel is the power of God unto salvation.

I want to read you just a verse or two here from a scripture that I believe will help you to understand what I am trying to say in the defense of this work. You know we have referred many times to James, "He that lacketh wisdom let him ask of God who giveth to all men liberally." We have used that over and over and over and I am wondering sometimes if we have understood just the kind of wisdom we should pray for. In many instances when we need wisdom, yes, we need knowledge too, but there is something that this same Apostle refers to that has to do with wisdom and I want to read it to you. In the first place there is no wisdom that bringeth forth both good and evil works. It just won't work. "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren bear olive berries? Either a vine figs? So can no fountain both yield salt water and fresh. Who is a wise man? Now we would say a wise man is one who has received wisdom. Would we? "Who is a wise man and endured with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom." Now, if we have any wise among us that is the only way I would know that he could manifest it; how he could prove himself. "But if ye have bitter envying and strife in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish." I trust that we won't have that kind of wisdom manifested from this very time henceforth and forever because that does not come from above. But there is a wisdom that comes from above and that is what we should seek and I pray that is what we shall have in our work and in our worship in this Church of Christ.

Now this wisdom that we want comes down from heaven and here it is. "Wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." That is the kind of wisdom that we need. The kind that is first, pure, gentle, easy to be intreated, full of mercy, and it goes without saying, that it would bring forth the fruit of righteousness in all those who receive from above that wisdom that only God can give.

So I trust, my brothers and sisters, that we shall be mindful of our calling, that we shall endeavor to keep the faith at all costs. We haven't anything to be ashamed of. As we tried to bring

out in our services the other night, setting forth this one fact according to the Prophet Isaiah, that in the cluster there is blessing and life. There is no people that has ever received a particle of knowledge in this great restoration that stands any more secure, that has a better right to the wine as found in the cluster than this Church of Christ. We have nothing to be ashamed of; we have everything to gain, but we can only gain that just to the degree and in the measure in which we receive from above that wisdom that will first make us pure and then when that has taken place in our hearts we will be gentle. Oh, yes, we will be meek, we will be long suffering—well—we will just be the children of God; and then along with the great Apostle John, we should be able to bear testimony to the world that we know that we have passed from death unto life because we will love another.

I have a little poem, I don't know who wrote it, but I believe that it is applicable to us, at least I am sure it is the essence of our hopes and our beliefs and our assurance in the sure promises of God:

#### IMMORTALITY COMFORT OR SORROW

The magnificent fact of another life sets a rainbow of hope against all the adverse conditions of this life. The question as to whether or not God's government is good becomes as nothing in the face of the certainty of another life and the chance of an immortal glory.

Blossoms may seem to fade here, but they will come to fruition in the other life. Ideals may seem to be shattered here, but they will reappear hereafter, aglow with a new splendor. Every dream, every hope, every purpose, shall find realization at last. Every shadow shall grow light; all loneliness shall find a presence that shall be company and joy. The bud which is now nipped by the frost shall yet bloom in beauty and sweetness. The fruit which does not get ripe in this climate shall yet ripen under the summer skies of immortality.

Somewhere, sometime, somehow, we shall all attain to all that God ever gives us of sweet and true and beautiful.

I thank you for your attention and may God bless you. Amen.

#### THE VOICE OF TIME

The bell strikes one. We take no note of time  
But from its loss. To give it then a tongue  
Is wise in man. As if an angel spoke,  
I feel the solemn sound. If heard aright,  
It is the knell of my departed hours.  
Where are they? With the years beyond the flood.  
It is the signal that demands despatch.  
How much is to be done! My hopes and fears  
Start up alarmed, and o'er life's narrow verge  
Look down—on what? A fathomless abyss!  
A dread eternity! How surely mine!  
And can eternity belong to me,  
Poor pensioner on the bounties of an hour?

—Selected.

## THE PRIESTHOOD OF GOD

(Continued From Page 25)

under the hand of Gad; and Gad under the hand of Esaias; and Esaias received it under the hand of God: Esaias also lived in the days of Abraham and was blessed of him, which Abraham received the priesthood from Melchisedec; who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers; and from Enoch to Abel, who was slain by the conspiracy of his brother; who received the priesthood by the commandments of God, by the hand of his Father Adam, who was the first man; which priesthood continued in the church of God in all generations, and is without beginning of days or end of years." (Doc. and Cov. 83:2).

Now we have a pattern of these things given us in these days," \* \* \* this greater priesthood administereh the gospel and holdeth the keys of the mysteries of the kingdom, even the key of the knowledge of God. Therefore in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live," (Ibid 3.), and the lesser priesthood continued, which priesthood holdeth the key of administering of angels and the preparatory gospel, which gospel is the gospel of repentance and baptism, and the remission of sins, and the law of carnal commandments, which the Lord, in his wrath, caused to continue with the house of Aaron, among the children of Israel until John, whom God raised up being filled with the Holy Ghost from his mother's womb: for he was baptised while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power: to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power." (Ibid 4.) In connection with this read also Luke 1:17-57 to 80.)

In these last days, the preparatory work of restoration was effected by the coming of John the Baptist as the Elias, as related in the history of the church as written by the hand of Joseph Smith, Jr., as follows:

"While we were thus employed, (Translating) praying and calling upon the Lord, a messenger from heaven descended in a cloud of light and having laid his hands upon us, (Oliver and Joseph,) he ordained us, saying:

"Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

"He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy

Ghost, but that this should be conferred on us hereafter."

This event transpired in May, 1829, and the higher or Melchisedec Priesthood was not conferred until April 6, 1830, at which time the members, who had been baptized prior to that date came together and organized the Church of Christ for the first time in these last days, according to the following:

"... We had received a commandment to organize the Church; and accordingly we met together for that purpose, at the house of Mr. Peter Whitmer, Sen., on Tuesday, the sixth day of April one thousand eight hundred and thirty. Having opened the meeting by solemn prayer to our Heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the Kingdom of God and whether they were satisfied that we should proceed and be organized as a Church according to said commandment which we had received. To these several propositions they consented by unanimous vote. I then laid my hands upon Oliver, and ordained him an Elder of the "Church of Jesus Christ of Latter-day Saints." "History written eight years after event transpired. Quotations indicate a change in name took place." After which he ordained me also to the office of an Elder of said church. We then took bread and blessed it and break it with them; also wine, blessed it, and drank it with them. We then laid our hands upon each individual member of the Church present, that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree—some prophesied, while we all praised the Lord and rejoiced exceedingly." (Compare Acts 8:14-15). Evidently at this time Phillips was of the paromic order, as it represented the higher priesthood to laying on hands.

From these accounts we should be able to deduct that these two orders or divisions of priesthood are inseparably associated together for the salvation of man and the building up of the kingdom of God.

Much more could be added from scripture and history to substantiate the above expressed opinions, but this opportunity will not permit, so in conclusion, it might be said that in reality there is one general application of the term priesthood, and that refers to the priesthood after the order of the Son of God. For convenience the duties and prerogatives of this priesthood was divided into two distinct dimensional orders, the High priesthood after the order of Melchisedec, and the lesser, (for there could be no higher priesthood without a lesser,) or Aaronic priesthood, because of the fact that the duties and prerogatives of the lesser order deals primarily with carnal or temporal matters in the church, and were to be administered by those of the Levitical order, designated by the Lord as the Aaronic Priesthood, for God had set Aaron and his sons apart to officiate in these responsibilities, leaving the weightier matters, including presiding authority,

in its general sense, to the High Priesthood after the order of Melchisedec.

Therefore, when we refer to priesthood, we refer to what may be properly designated as the dimensional office of ministry, which may include a number of divisions of labor and responsibility, which we may, with propriety designate as functional offices in the Priesthood, i.e., in the Melchisedec or High Priesthood, we have Apostles, Evangelists, Elders, Pastors and Bishops; who by the Apostle Paul were designated as the shepherds or overseers of the Church; and in the lesser or Aaronic order we have priests, Teachers and Deacons, whose scope of authority restricts them to function in carnal things, such as temporalities, preserving the peace, etc., or in other words they become an assistant ministry, constantly under the direction and supervision of those holding the higher priesthood.

Dear Brother Flint:

The following letter is a copy of my reply to a letter from a young college student who challenges the **existence of God as a person**. He also derides prayer as being foolish.

Use any part of my reply, if you like.

J. E. Y.

2964 Newton Ave., San Diego, Calif.  
November 17, 1948

My Young Friend:

Your letter of the 13th Inst. is received.

Thank you for the frankness in the which you state some of your opinions concerning the important subject treated upon.

Everyone of course has a right to his "opinion." Also the opinion of every honest and sincere person is entitled to the respect of due consideration, even though said opinions may be a long, long way from being correct.

I consider you my young friend, so far afield from basic truth pertaining to the Creator, as to be practically stranded in your thinking, upon most Barren Deserts of Deception which pose themselves to you as being sound logic or Constructive, Independent Thought.

Sixty million people do not attend church on the Sabbath, 35,000,000 of these being children under 16. Out of 500 active ministers, 48 per cent rejected the biblical story of creation. Nineteen per cent do not believe in the Virgin birth. Twenty-four per cent do not accept the atonement. Twenty-seven per cent do not believe in the second coming of Christ. Thirty-three per cent do not believe in the resurrection. Some even hold that the Bible is largely made up of myth and legend. A large per cent of them deny the inspiration of the Scriptures.

To what gulfs

A single deviation from the track

Of human duties leads! —Lord Byron.

To restrain oneself in matters of no great importance brings the ability to restrain oneself against the greatest temptations. —Anon.