

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."—I Nephi 3:187.

Volume 30

Independence, Missouri, January, 1953

Number 1

Speak Gently

Speak gently! He who gave His life,
To bend man's stubborn will,
When elements were in fierce strife
Said to them, "Peace, be still!"

Speak gently!—It is better far
To rule by love than fear;
Speak gently! Let not harsh words mar
The good we might do here.

Speak gently, kindly, to the poor,
Let no harsh tone be heard;
They have enough they must endure
Without an unkind word!

Speak gently! 'Tis a little thing,
Dropped in the heart's deep well;
The good, the joy which it may bring
Eternity shall tell.

—Anonymous

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ZION'S ADVOCATE

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INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are, as yet, complete. This is due to lack of funds. Order all Quarterlies from the General Sunday School Association Treasurer.

EDITORIAL

CHOOSE YOU THIS DAY

With the advent of another new year, we cannot fail to reflect very soberly upon the fact that the sands of time run swiftly—"The millennial year rushes on to our view, and eternity's here!" Oh, yes, men have looked and hoped and feared for the coming of the Lord for centuries, and He yet "delayeth his coming"; and there may be those, as there were in the days of Nephi the son of Nephi, who, as the believers in Christ were expecting the fulfillment of the signs which were given by the prophet Samuel, they would say:

"Behold, the time is past, and the words of Samuel are not fulfilled; therefore your joy and your faith concerning this thing hath been vain."

Again I say: perhaps there are those who feel this way in our time, and again, there are many who may or may not say so, but in their heart, they tell themselves, "My Lord delayeth his coming", and we are made to wonder if this is so in the Church of Christ.

But whether our Lord comes tonight, tomorrow, next year or a century hence, it matters not for "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

It follows, then, that however He sees us at that time, or at the great Judgment Day (in HIS equitable judgment), we will have merited whatsoever we shall receive because of the spiritual stature (or lack of it) which is ours today!

Now, spiritual stature, or in other words, our esteem in God's sight, is not wholly dependent upon man's capability of knowing the highest laws of the kingdom of God. Of course, the more we know, and the more fully we keep those laws, we are correspondingly favored, especially as pertaining to the glory to be revealed in eternal life. But if we may say that the Restoration Movement has received the fulness of the everlasting gospel, and so we believe, then the world, including all other believers in Jesus Christ, has received something less, depending upon their desires and their opportunities to hear the Word. And it is a foregone conclusion that the teeming millions of men have never had a smattering of "the Word", and never heard of Christ, and yet the scriptures are very plain that "all men will be judged according to their works" (see Rev. 20:12).

The reason for this is that:

"Men are instructed sufficiently that they know good from evil." Book of Mormon, page 82, v. 67.

Why surely, all mankind, if they are not little children or mentally incompetent, have varying degrees of knowledge of right and wrong, which knowledge comes from the Holy Spirit as He seeks to find entrance into the lives of men. Thus, as men act according to their understanding, they shall be judged, and there is no exceptions but the above-mentioned.

Now, men may be ignorant of the Gospel, but in a

sense, they may "choose" whom they will serve. By this, we mean that because a knowledge of good and evil is given to all men, it remains for each one to determine within himself which spirit he will "list" to obey, and so "every man received wages of him whom he listeth to obey" (see Book of Mormon p. 310:129).

This being true, it verifies the fact that God is impartial in his judgment that He will "render to every man according to that which is his due", just as He expects of us; that men are not judged entirely by the knowledge possessed (though, if man will refuse added light as it may come to him, he must be condemned by that light, or the Word), but primarily by the spirit which motivated them. We can honor and love our Father with this attitude toward his creatures who were made in his image; not so, if, on the contrary, He should require my obedience to His Spirit because I have been given the opportunity of greater understanding, while others should **not** be required to obey His same Spirit even though there were conditions making it impossible for them to receive understanding to that extent which I received it. God grants understanding, wisdom, and other gifts according to his own pleasure, but Jesus' parable of the talents shows that men are accountable for what they do with those gifts.

It is true that "unto whosoever much is given, of him shall be much required," but his reward will be accordingly. There is much to be gained in every way by obedience to the Spirit from above, which will lead us unto all truth, and everything to lose by refusing that Spirit in "listing" to obey the spirit from below which ensnares the souls of men in darkness unto death. **This is the decision facing all the sons of men, and is in no sense dependent upon the whim of God.**

As for you and I, especially, because we have been favored in the benevolence of God, we should be particularly determined in the days and months of the year ahead, and throughout our lives, that we will be of the same mind as the prophet Joshua. Let the world pursue the evil way, if they will; let all others turn from the Lord to worship the other "gods", but

"As for me and my house, we will serve the Lord."

WILLIAM A. SHELDON

INDEPENDENCE NEWS

Many of the families motored to distant places for the Thanksgiving holidays. Different kinds of weather were encountered from the wet, icy roads of southern Missouri to the deep snow and cold of Nebraska and Iowa. We received some snow and some rain here but not enough to supply the moisture needed.

The evening of November 22, two of the young sisters of the church, Enid Morris and Joyce Sprague, were hostesses at a shower in honor of Mr. and Mrs. Clifton Engle at which about sixty guests were entertained. Mrs. Engle is the former Miss Ella Bell. The bride and groom opened their many gifts, after which refreshments were served. Our best wishes go out to the young couple.

On December 3rd, a son was born to Nolan and Katharine Matthews. The little fellow weighed 9½

pounds and has been named Michael Lee. The Matthews have a daughter, Nola Kay, who is three. Mrs. Matthews is the former Katharine Wheaton, daughter of Brother and Sister Clarence L. Wheaton. We extend best wishes to the happy family.

Bro. Clarence L. Wheaton has gone into Mexico where he will labor in his missionary field.

Brothers A. M. Smith, Clarence L. Wheaton, and W. A. Sheldon, along with members of the local priesthood, have occupied the pulpit during the past month.

Bro. Wm. F. Anderson recently returned from his mission field having visited in West Virginia. The first Sunday of December he, with Bro. Vance Harris, motored to Collins, Mo., where Bro. Anderson conducted services for the day.

Bro. and Sr. R. D. Sprague and family, with several of the Young People's group from this local, motored to Cowgill, Mo., last Sunday, the 14th, to meet with the group in that place.

At the invitation of Sr. Anderson, a number of friends and relatives surprised Bro. Wm. F. Anderson at his home on the evening of December 2nd, and helped him celebrate his birthday. Our brother was 32 years young on that date. The evening was spent in singing carols and favorite hymns. Thanks were extended to the hostess for a lovely evening and Bro. Anderson was given best wishes for health and happiness in the years to follow.

Our Sunday School is preparing a Christmas program which will be presented on Tuesday night before Christmas.

We wish you all A Merry Christmas and A Happy New Year.

Sr. LOIS HARRIS, Reporter.

LOCAL BRANCH OF CHURCH OF CHRIST (Temple Lot) ORGANIZED

A local branch of the Church of Christ (Temple Lot), whose headquarters are at Independence, Missouri, was effected here in Columbus, Ohio, on December 10, 1952. The organization meeting was held in the home of Elder Fred C. Welsh, 2575 Findley Avenue, where plans were discussed for the building of a new church home in near future. Services are presently being held at 643 Oakwood Avenue and 2575 Findley Avenue.

Apostle Don W. Housknecht, missionary in charge of Eastern Great Lakes States, was instrumental in effecting the organization of the local group in this area, and is leaving shortly to continue his labors in Northern Michigan.

Elder Elmer H. Jenkins was elected pastor of the newly established local branch and is living presently at 1517 Elaine Road. Elder Fred C. Welsh was named as Associate Pastor, and resides at 2575 Findley Avenue.

MARION D. GROSS, Clerk

SPECIAL NOTICE

Dear Saints:

Christmas is past, and the New Year is before us and with the dawn of the New Year comes the realization of the near approach of another important event; which to us, should be another Christmas; not a season of feverish buying of Christmas cards and toys; not a season of feasting and merry-making, but one of careful preparation to provide for the preaching of the angel's message of "Peace on earth, good-will toward all men", for the 6th of April is the birthday of the Church of Christ and should be our Christmas, for we read in the Book of Commandments, chapter 24 the following: "The rise of the Church of Christ in these last days, being One Thousand Eight Hundred and Thirty years since the coming of our Lord and Saviour Jesus Christ, **in the flesh.**" The sixth of April should be to us a day of serious thought and preparation. Therefore, we come to the readers of the **Advocate**, calling attention to this most important day of the year to the Church of Christ.

Last year, we did away with the money changers in our dining room at Conference time, yet all who attended the Conference, were as well cared for, if not better than when we made a charge for the meals that were served. Since then, we talked with many who were with us last April, and all have expressed their appreciation and approval of this way of feeding the Conference visitors.

The Dining Room Committee were able to meet all the expenses and had a nice little balance to apply on some much needed improvements in the dining room and kitchen. This was made possible by the liberal contributions from many of the Saints unable to attend, as well as from those who were permitted to be present with us. For all this, the committee as well as those who shared the responsibility of caring for the dining room and the feeding of the Saints, are very grateful; it was a new venture but the committee, believing it to be a step in the right direction, moved forward with confidence and faith and were not disappointed. We feel sure a greater feeling of brotherhood was established, a nearer kinship among us, and in this way we are assured the whole Church benefitted and was blessed accordingly.

Now, it is but a short time till we shall be gathering at the "center place" again, that the needs of the church may be cared for in this new year of 1953. Again we are calling upon you for liberal support in this great work we are all so deeply interested in; that we may be able to care for the temporal need of those who shall attend this conference, in such a way and manner that will be pleasing to our Heavenly Father and thus help in caring for the business of the Conference, in a deeper, more sincere brotherhood than has ever been experienced before.

We are expecting a larger attendance this year than last, since this has been a more successful missionary year, than we have had for several years. It is not too early to send in your contributions. Be watching for the opportunity to send in by those who may be coming towards Independence. If you have fruit or vegetables, or any canned goods they will be most welcome, as we can use all of it. If you live too

far away to send supplies of this nature remember we always have to buy some supplies that cannot be donated. If you are coming to conference and expect to bring your contribution with you, it would be appreciated by the committee if you could let us know what you expected to bring, that the committee might be better able to coordinate their work.

You may send your contributions to either Mrs. A. M. Smith, of Ava, Missouri, for the Committee or Bishop Nicholas F. Denham, 810 South Liberty, Independence, Mo. There are two things we wish you to remember: Time is short; and let us remember to pray earnestly, that our Lord and Saviour, shall send down upon us His richest blessing to guide and direct us in this Conference for the upbuilding of His work, and that those who shall gather at Conference time will have a feast of spiritual blessings such as never experienced before.

Respectfully,

Sister Minnie C. Smith,
For the Dining Room Committee

LETTERS

San Diego, Calif.
November 12, 1952

Dear Advocate:

James has been been holding meetings at Corona, Calif. with good attendance; mostly neighbors of Harvey and Levia Seibel, all of whom seem interested in the Gospel, as James tells it to them in his sermons. We also have had two of the daughters of James from Arizona, Ruth Willard and Evelyn Campbell, and Brother Wm. Campbell, to be with us.

Our last meeting was at Sr. Harper's home in Ontario; also the neighbors from Corona (fifteen miles distant) were there. A very good Spirit was present. During the Sacrament service and testimony meeting, little Alice Seibel, a granddaughter of Apostle Leon A. Gould, and about eight years of age, came and sat upon the arm of my chair, and very soberly and earnestly whispered in my ear **that she saw an angel kneeling in the center of the room, dressed in a white shiny robe, and with brown curls.** She whispered: "I could be out doors playing, but I thought I should stay here." This was at the time of Sr. Evelyn Campbell's testimony wherein she spoke of the little children's place in the gospel. Little Alice was timid but I arose and bore testimony for her.

I am sure it was true, for surely God would recognize the earnest and contrite Spirit being manifest in that meeting. And the vision was a much better testimony for outside neighbors than would have been the gift of prophecy, or of unknown tongues. So when we are faithful and come in proper spirit God hears and answers prayer. A fine young man in a wheelchair who had endured fifty operations on account of a bone disease, had his leg amputated and suffers now in the spine. He and his mother desired our prayers for his healing; also requested administration. This James and Elder Oliver Shirk attended to. The young man is Max Fositer; his mother asks the church to join in prayers for him. They seem very interested in the gospel message. Let us not forget to pray for them, and the others there; for we all need each other.

We, James and I, also need your prayers. Sometimes the way seems long and weary. We are happy in our labors, but the body is weak.

With love, and our prayers for all our brothers and sisters in Christ.

JAMES AND IRENE YATES



APOSTLE JAMES E. AND SISTER IRENE F. YATES

PRAYER CIRCLE UNION

A brief letter, to our **Advocate** readers:

In our December issue of the **Advocate**, last page of the issue, and last column on the page, is our little article concerning united prayer for the sick. Those who are ill, or particularly interested in unity of successful prayer for each other among us, should pick up your December issue of the **Advocate**, and re-read that article. It will be noted that several gave their names and addresses therein, as being interested in this special unity in prayer for each other. Since those names were given, Sister Angie McRoberts of 928

Hanks St., Klamath Falls, Oregon, has requested that her name be added to the prayer list in this devotional circle.

We, of course, must not burden the **Advocate**, with its precious space so limited, with any lengthy lists of names of the many who will also desire to be included in this prayer circle for the mutual benefit to participants endeavoring to coordinate our efforts for increased unity in prayer unto God, for needed blessings from Him.

This brief letter is to say that those desiring to take part in this earnest endeavor to bring ourselves closer to our Lord through unity of prayer, and for the mutual benefit of our weak bodies, and for our needy souls, may send to the undersigned your names and addresses. We shall then endeavor to make it possible for each to communicate with the others by mail, to the end that we all may become better acquainted with each other's needs, and may thus reach a more efficient unity in prayer before the Lord, with mutual blessings to us all from Him, and to the honor and glory of His ever great name.

Thus we may avoid taking up too much of the valuable space in our dear **Advocate**, and yet cement our prayer-interests, toward a greater perfection of unity, as may be pleasing to our Divine Lord.

Those who may care to do so, may send your name and address for this humble endeavor for greater unity in prayer, for ourselves and for each other, to: James E. Yates, 2964 Newton Ave., San Diego, Calif.

Let us not become discouraged if, by our casual, or superficial efforts in prayer, the results are not all which we desire. But in due time we shall reap, (as God may will it) if we faint not.

J. E. Y.

Christ died for us! He took our place! He bore our sins! We are healed by the stripes made on Him by a whip. A father had told his son he would send him to sleep in the attic, with only bread and water for his supper, if he broke the laws of the home once more. The child disobeyed again; the father sent him to the attic. At suppertime the father could not eat. He had the boy on his mind and heart. His wife said, "I know what you are thinking. But you must not bring the boy from the attic. It would cause him to disobey again. He would have no respect for your word. You must not cheapen your relation as his father by failing to keep your promise. To which her husband replied, "You are right. I will not break my word. To do so would cause my son to lose his respect for my word. But he is so lonely up there." He kissed his wife good night, entered the attic, ate bread and water with the boy, and when the child went to sleep on the hard boards, his father's arm was his pillow.

Every sinner has to be punished, or else someone has to be punished in his place. Christ on Calvary was the innocent suffering for the guilty. He who knew no sin was suffering for the sinner.—C. Gordon Bayless in **AND BE YE SAVED** (Revell).

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.

"THERE SHALL ARISE FALSE CHRISTS"

When His disciples asked of our Lord: "What shall be the sign of thy coming, and of the end of the world?" He stated that, among other signs of the end, **"There shall arise false Christs,"** to deceive "If it were possible, the very elect." See Matt. 24:24.

In exact fulfillment of that which was foretold of our Lord, another sly deceiver calling himself **"Master Krishna,"** is now operating in California.

This **fraudulent pretender**, having the shameless audacity to claim to be Christ the Savior, prints and publishes the following exact words, in description of himself:

"Master Krishna's life, as recorded on the pages of mundane history, has been one of hardship, . . . yet he has not deviated from his course. **Because he is the Only Begotten Son of God,** it is no more compulsory for him to take upon himself these human burdens now, than that he **had to submit to the crucifixion, nineteen hundred years ago.**"—Page 7 of this brazen deceiver's booklet: **Summary of the W.K.F.L. Fountain of the World.**

Upon this same page of this shameless booklet, said **Master Krishna** goes on to say of his poor, wickedly duped followers, whom he calls his **disciples:**

They confess him to be one and the same intelligence as the Christ of nineteen hundred years ago, and they deny him not, for flesh and blood hath not revealed him unto them, but the Father which is in heaven. Their task now is to prove to others what they themselves know, that the one whom they love, respect, and obey, the one whom they call master, the **Master Krishna is the Son of the Living God—the Only Begotten Son of the Father.**"—Page 7, of booklet cited.

Has anyone ever read a more blasphemous assumption in so corrupt a claim since Lucifer's original challenge to the Supreme One!

When the Church which Christ set up before the Crucifixion had fallen to Satan, and had gone into apostasy, one of the code word-marks of the "beast" was that all who knelt in obeisance to the priest, must call him **FATHER.**

Our Lord, knowing the egotistic desire of deceivers to be exalted, warned His disciples to: "Call no man Father on earth, for one is your Father which is in heaven."—Matt. 23:9.

But the poor victims of wicked deception, while still claiming to believe in Christ, yet they throng in multiplied millions to their heathen altars, and false shrines, bowing themselves in obedient Mass, to their counterfeit religions, addressing their priests as "Father." To them, the word of the Lord, to "Call no man father," means nothing at all, so long as their priests require of their obedient ones that said priests must be honored by being called "father".

The same is now true of this new, false Christ, who, in demanding of his followers that they "love, respect, and obey" him. They are taught to call him "master."

That some are so spiritually blinded and foolish, as to do so, is ample demonstration of the vicious subtlety and malignant nature of these deceptions of which Christ foretold, that in the latter days, they would **"deceive if possible, the very elect."** But those who heed not the Divine warning: "neither be ye called masters; for one is your master, even Christ",—those who heed not that warning, must be held responsible in the sight of God, for their own depths of darkness, at the last.

That this organization under this deceiver, this **false Christ monument of wicked pretense,** is **something more** than an innocent "Love, Love, Love," one another and everyone, and **assume to do good to all,** is evident in such description of themselves as the following:

"They will receive spiritual, mental, and physical training from Master Krishna himself, **within the newly formed Order of Melchisedek.**"

Furthermore, and we quote:

"The true mission of Master Krishna, of this time, is the gathering of the 144,000 elect of God, as recorded in Rev., chapter 7, by the year 1965 A. D."—Pamphlet Cited.

This is proof that the organization claims to be official among men as the authorized work of God. Under such a claim, it is either **true** that it is, as a movement, authorized to officiate as an institution to represent God, or **it is not true.** There can be no half-way proposition there. God either **authorizes this Melchisedic-Priesthood work,** for the gathering of the 144,000 elect of God—or **He does not.**

But if God were the author of the thing, they would not misrepresent God's historical and prophetic truth, as this deceiver does, by teaching that:

"Christ in His great love has voluntarily assumed the responsibility of remaining with His children **until all men have been lifted above mortality.** * * * He has walked visibly among men many times; in fact, **He has never left them.**

Jesus said: "I go to prepare a place for you. When anyone says He did not go, but that **"He has never left them"**, we should remember that Satan is always contradictory to Christ.

This modern arch-deceiver who, with his followers, are colonizing in "Box Canyon" or **Conega Park, Calif.,** adds:

"Master Krishna appeared almost simultaneously to Abraham Lincoln, and Joseph Smith. He came to establish the order of God, but to do so, the strong chains of slavery which bound His people had to be broken. To Abraham Lincoln, he gave the power of freeing the slaves, and to Joseph Smith, that of estab-

lishing the Order of Melchisedic, along with the keeping of the keys, arks, and covenants. Once again, under the sponsorship of Joseph Smith, the laws of God were lowered to the earth. The entire plan did not reach maturity, however, for upon his tragic death, the Order again degenerated under the leadership of his successor, who chose to isolate the Church, instead of drawing together the peoples of all religions and denominations, under the one government of God." —Page 6 of the same pamphlet cited.

Foretelling, specifically, the very times in which we live, Jesus said:

"If any man shall say unto you, Lo, here is Christ, or there, believe it not."—Matt. 24:23.

With such testimony, **founded upon the rock of ages**, how pathetically foolish are they who open their ears and hearts, to fleeting Will-o-the-wisp whisperings of free-love-evil, which **contradict God's holy truth** at every point of **prophecy, history, or true spirituality!** For shame, upon souls whose discernment becomes so dense, that they will try to feed upon such husks as "Master Krishna-ism", instead of upon **the true Christ's true bread of life!** With sorrow for those **so destitute of Christ's real gospel-salvation-nourishment.**

JAMES E. YATES

THE WIDOWS AND THE ORPHANS AND THE AGED

In the years past the church has striven to build a temple, and each effort has been a failure, as we all know. We shall not express an opinion as to why the failures, as I feel that each one should realize with-in himself just why the efforts never materialized into a temple being built. We have collected sums from the membership, and from many who could ill afford to contribute, and after all the spending of the money, just what has the church to show for it today? A lot of heart-sick memories for one thing. It would have been wiser, perhaps, if we had used the money to build a home for our aged, and widows and orphans. I believe that I speak a fact when I say that the Church of Christ (Temple Lot) is the only one that does not provide a home for their aged, widows and orphans, and surely this should not be neglected. There may not be many who need this provision but nevertheless we should have a place where those who do stand in need, can come and find some comfort and peace. It is my opinion that were such a place provided, there would be some among them that had relatives, who, while they feel they cannot provide a place in their homes for these souls, would contribute to their upkeep.

There are various passages of scripture which show to us the concern that the disciples of old had for the fatherless and the widows. James says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

The apostles, desirous of having the poor regarded, set aside seven chosen men to minister unto these poor. I believe that the scriptural text speaks of these poor, being the widows.

In Isaich 1:17, it says: "Learn to do well; seek

judgment, relieve the oppressed, judge the fatherless, plead for the widows."

Do we, or do we not, believe in the words of the Covenants and Commandments, in Sec. 42:8? "If thou lovest me, thou shalt serve me and keep ALL my commandments. And, behold thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests such as he shall or has appointed and set apart for that purpose."

Also, we read in the 77th Sec., verse 1:

"The time has come, and is now at hand, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the POOR of my people, both in this place and in the land of Zion." Etc.

Perhaps I am mistaken, but I was always taught to believe that the tithing is for the support of the widows and the orphans who are unable to provide for themselves, but as far as I am able to find out, it has not been used for that purpose.

Maybe our failure to comply with some of the instructions that have been given has hindered us in more ways than one. Perhaps we have tried to put the cart before the horse, and perhaps we tried to assume a responsibility where we are only called upon to assist in the responsibility. We have let what we supposed to be of less importance go unheeded, while we tried to do something that would look of much importance to the world. A man, desirous of building his muscle and strength, doesn't select the heaviest thing to test his strength, but observes every law in **obtaining** this strength; is careful to prepare himself for the task he has set for himself. Just so should we have been careful in building toward the things God has told us, taking care of, shall we say, what we considered the less important matters? At least we might try to think and perhaps act upon them now before it is too late, instead of collecting for something in which we have so utterly failed in the past. We are Gentiles, and only accepted as of Israel through adoption by baptism, but we are not Israelites. We are told in the Book of Mormon, they (meaning the Gentiles, of whom we are) shall **ASSIST** my people, the remnant of Jacob, and also as many of the house of Israel as shall come (Lamanite and Jewish Israel) that we may build a city, which shall be called the New Jerusalem. And then **SHALL THEY** assist my people that they may be gathered in, who are scattered upon all the face of the land, in **UNTO THE NEW JERUSALEM.**

We need only the Book of Mormon and the Bible to give us the true facts, the law in its purity, for in them we are given to know we have the whole law; both contain **DIVINE** instruction, and when we observe the teachings of these two books, we are well equipped to face the problems that confront us. I hope we shall try harder to learn and understand what is required of us; I myself, want to try very hard.

Sincerely,

OLLIE De LONG

SERMON BY ELDER JOSEPH LUFF

November 9, 1941

I am not quite as young as I was the last time I was here, and I am conscious every day now that the peculiar characteristics that were mine do not attend me with the same force as they once did. A man in his 90th year ought not to expect to feel as he did when he was 50. I have always felt, however, that any success I have had as a minister for Christ was dependent upon the degree of attention God gave to me and the help that He added, and I ask this favor of you, that you devote just a quarter of a minute to God in prayer for me that I may perform at least what He wants, whether it sounds good to the ears of others or not.

I have marked a number of passages of scripture that my thought is to use, if I shall be able to, in the order and way that God would like; because I would rather tell it to you very plainly; I would rather that what I should say and do this morning will make the inhabitants of Heaven rejoice than to amuse the people and entertain them on earth.

There are two sentences in one of the Epistles of the Apostle Peter, as recorded in the New Testament, which impress me (I Peter 2:9-10). The language is addressed by the Apostle of Christ to the Church of Christ. The Church of Christ, as you know, is not merely a bunch of people. It is something more than that, that is signified by the statement in these verses:

"But ye are a chosen generation; a royal priesthood, an holy nation, a **peculiar people**; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; which in time past were not a people, **but are now the people of God.**" I Peter 2:9-10.

Now, there is a distinctive something in these sentences; and some of the distinctive features as they appear to my mind are what I would like to present before you. The words that applied in the day Peter wrote them to the church, apply to the same church today; for we are the same church if we tell the truth as to where we got our authority. We are the same church as that one, and the language to which I expect to call to your attention is this: "**You are a peculiar people.**" Peter meant that with the idea that they were different from other people. There are differences I want to call attention to, or some of them. I could not give them all.

What is meant by the inspirational announcement, "You are a peculiar people?" Well, the first thing I will tell you, I am certain of. To be a peculiar people means first, a people like nobody else—except one—that one Jesus Christ. You are expected, as a consequence of the experiences you have in this work to be more like Jesus Christ, and him alone, than any other people; more like him than you could be or have been any time heretofore.

Then Peter adds these words, "You are now the people of God." In the past you were not, but now, you are the people of God.

Now in what respect are we to be a peculiar peo-

ple? I have said, and plainly, to be like nobody else. What are the reasons why we are to be like nobody else? I recall another verse or two. One of these statements we have in the Apostle's letter to the Corinthians:

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful." I Cor. 4:1.

Ministers of Christ—stewards of the mysteries of God! Let me confirm that if I can by referring to another presence. We read it in these words, I think:

"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." I Thess. 2:4.

There is importance in that. A similar statement is in Galatians, in which the Apostle spoke in very plain words, and it seems to me like some one had been calling him on the carpet because they did not like the way he preached.

"For do I now persuade men, or God? or, do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Gal. 1:10.

I do not know where plainer language could be found than this. Now, in that first part of the verse where it says we have been allowed of God to be put in trust with the gospel,—what does being put in trust, with anything, mean? It means that it is required of stewards and ministry that they be found faithful. It matters very little how few may be the people that are pleased, but it matters a good deal whether God is pleased with what we say and do. I know there is a lot in this world that influences men to handle this property of God, not as if it were something God has put in our hands to handle in His way and the manner He has given, but to furnish entertainment to the world. But by the language of the Apostle, as well as for other reasons, I reach the conclusion that the success we have in furnishing entertainment to the people we talk to is not recorded in heaven as having been worth doing at all. But we are to handle the trust as being trustees handling God's property under the instruction that was given to us as trustees; to carry out the design that the Christ had in mind in order to bring about a universal success of what that gospel was designed in heaven to do, when it was framed and ordered and caused the best God had in heaven to be brought here and put in our trust, when Jesus Christ came.

I like to hear a man talk as though he felt the weight of his trusteeship, judging that because the way he talks indicates that he would not trouble his mind about entertaining people, but he would rather that the heavens should be stirred as a result of his sermon, and throughout the vast hosts of those who inhabit the realm there should be a loud Amen to what he said, than if all his audience on earth should tell him what a nice sermon he preached.

Do you agree with me? In what sense then are we expected to be a peculiar people like nobody else? Christ was like nobody else in this world, and our declaration, so far as our words are concerned, is that we are here to represent Christ.

If you are a reader, or have learned the words of

the Book of Mormon, you will find in III Nephi that Jesus said to the people before he left them that he had given them his gospel, and says:

"Therefore hold up your light that it may shine unto the world, Behold I am the light which ye shall hold up—**that which ye have seen me do.**"—III Nephi 8:54-55.

Do you understand what trusteeship means, then? He said we are stewards of the mysteries of God. What are the mysteries of God we are put in trust with? If our declaration is true of the restoration of the gospel, and we have what Peter was talking about in his day, then we can easily find out by careful reading what is expected of us.

Christ said in John, "As long as I am in the world, I am the light of the world." (John 9:5; see also John 12:35). But another time before leaving them he said, "Ye are the light of the world." (Matt. 5:14); "Ye are the salt of the earth." (Matt. 5:13). If you lose your savor, if you, as ministers, as trustees in trust of that which is to be handled for the accomplishing of the work that the gospel is designed to accomplish, if you fail to carry that out, in that sense the savor is gone from the salt, and it is not worth even to be cast onto a dunghill after that. That is what he says. You will find it in the Bible. (See Luke 14:34-35).

You are a peculiar people. You are a people of God. Once you were not, but now you are. Let me call attention to one or two of the peculiarities. In what sense do we differ from others in this regard?

In the writings of the Apostle to the church at Ephesus you will find he makes a plain statement:

"Now, therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:19-22.

Christ fulfilled that mission, "I will build my church." Why would not any church do? He said, "I will build my church," and if you carry out the mission intended by me there will be certain results. Heaven as well as earth will be affected by it. What was the leading object in the mind of Jesus when he built that church? Others had built churches. "I will build my church." What was the leading reason? It was this:

God wanted a place to live in on earth, and in that verse it says that the church was built for an habitation of God. An habitation of God through the Spirit. There are many thoughts associated with this, that I will not have time to call attention to, but an habitation differs from a place in which we can go and visit people. We can go and visit in lots of places different from that, but a habitation means a home, a place to live in, a place where people who want to see me and learn of me will always find me. Do you get that idea? Not a place where you can go and listen to all kinds of nice, sweet entertaining things. No, that is not the idea; but a place where they will absolutely find me at home. And if they come there to my place and do not find me, then my trustees, those whom I trusted as

trustees, those who I allowed to be put in trust of my gospel, have failed of their mission. When the church gets into a position, from any cause whatever, that when the world comes there to find God, it does not find Him, that church is dead. Therefore, how important it is that we as trustees of God's property are not, as the Apostles said, seeking to please man, but God. When the church is operating as designed, it is acting as trustee of the gospel,—God's trustee, steward of the mysteries of God.

What are the mysteries of God? Of course, I can't tell you all! but one of them Paul puts emphasis to in his letter to the Corinthians when he said:

"Without controversy great is the mystery of godliness; God was manifest in the flesh." I Tim. 3:16.

Did you get that? A mystery that the great God of heaven should be revealed, manifest, made open to the eyes of the world in the flesh. That is the mission of the church, what the church was built for—for a habitation of God through the Spirit. That mystery of godliness is made plain in that statement. But there is another statement in the Colossian letter with reference to it in which he says something else that teaches as deeply as anything God could say through his servants. It is this; speaking of that great mystery, he said:

"The riches of the glory of this mystery . . . which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. 1:27-28.

When our trusteeship, in which God allowed us to be handling his gospel, has been executed as God intended it should be by us as trustees, handling the property of God, then the revelation of God in individuals will not be confined to Jesus Christ. God will not only be manifest in Jesus Christ, but in you. "As my Father, hath sent me into the world, even so I send you." (John 20:21; 17:18). How did God send Him into the world? He gave Him something, the best thing He ever devised in heaven, and said, put this in trust among mortals, make them trustees, allow them to represent us by its use, and when you do that and put it into their trust to handle, and they serve that purpose,—Oh my! you never need to look into heaven to see the glory and grandeur of God. You will see it right here. You can go any day or hour, if the Church of Christ is exercising that trusteeship, and each time you go with your eyes open you will see God. See God? Yes, because you see him in me? Yes, if I execute that trusteeship. He was seen in Jesus when Jesus brought it here and committed it by command of God to us for handling. Now I want to prove that.

I will make a statement in my plain way so you will understand it. I will try to do that. Jesus said, you remember, in a parable some wonderful things. Three evangelists published that parable in which he presents this thought: The kingdom of heaven is like a man, a householder, going away into a distant country to receive for himself a kingdom, and to return. And before going away he called together his servants and gave them certain talents, every man according to his ability. In the parable, written by the three, you will find this: It says he gave to his servants

his house,—his home, the habitation of God that Jesus built. He gave unto them his goods. Not only his house and goods, but his authority—his goods, his house, his authority. (See Matt. 25:14; Luke 19:13; Mark 13:34). And as he had used these goods and this authority he brought and this church that he built, in such a way, the Book of Mormon tells us, he wanted them to do, "that which ye have seen me do." Study on it. That Jesus Christ in executing his stewardship, carrying out the mission given him of God, when he finished that work personally, his personal work, he then, as shown in his parable, turned over his house, his goods and authority that he brought from heaven, and in the language of Luke, relating the same parable, he said, "Occupy until I come."

You have all read that, and if you are occupying as he intended, as he said, giving you an example, then it will be with you as it was with him. He had been handling these things for you. And not a single thing Jesus Christ ever brought from heaven did he take away with him when he went back. He left all here in the church he built, his goods, authority and house. Having done this, the church being vested in this way, Christ left a work on earth to be done here in the flesh as much as if he himself had stayed here in the flesh and continued it. When he gave all he brought from heaven, taking nothing back, putting all in our trust, it mattereth not whether Jesus is here in his flesh as to the church continuing. He wanted the people to go on so that his absence as to the flesh would never be noticed. His business was to go on in their hands as trustees, and the possibility of mortals seeing God was just the same, if they execute their commission as a church, as if they met Him personally executing his commission.

Oh, I would to God that when men are engaged in a lot of nonsense, when I go here and there sometimes, and hear certain things and see certain things, and watch how men are carrying on and using the authority, and using the church that was committed to their trust, I would that they could sense their great commission. I wonder in my heart and soul, O God, where is that peculiar people, that looks like nobody else but you! Where is that people!

Before I close there is one thing I want to fasten upon your minds:

God had one purpose at least in the building of his church on earth, that he should have a home, a habitation, a place where he could always be found; and now, reaching my conclusion as fast as I can, I make this bold, bald statement, as one handling this trusteeship of God, that the only business—write it down in capital letters and say that Luff said it—**THE ONLY BUSINESS EVER ENTRUSTED BY GOD AND CHRIST TO HIS CHURCH ON EARTH WAS TO MAKE AND KEEP THE WORLD ACQUAINTED WITH GOD.**

I do not mean that the church shall be a casket, a coffin in which we have Jesus lying, a dead man who lived some 2,000 years ago, lying there for us to recite beautiful poetry about him, sing nice songs written

about him, and make a parade of what the world calls duty, and think they are fulfilling their mission, executing their trusteeship. You cannot see God in that. I do not care how hard you work at it, you cannot see God in it. And I support this statement by what Jesus said when he declared, "As my Father hath sent me, even so I send you." How did God send Christ? What picture of God did the world get through Jesus Christ? What kind of revelation was that—God manifested in the flesh of Jesus? That is the question.

The only business of this church ever given as a commission of trusteeship by God, is to make the world acquainted with God. That is all. There is no other business given of God. If you have any other, you have fixed it up yourselves and it is not a trusteeship of God. The trustee's work is to handle the trust committed to his trust by the one whom he is representing, or pretending to represent, as trustee; not as pleasing men, but God. If God cannot be revealed in the flesh, in the engagements of those who bear his name, or the church's name, on earth, then the trusteeship is only a pretense.

What is the revelation that should be made by the Church? A revelation of God at home and at work, not lying for 2,000 years on a shelf like mummies on exhibition, but **God at work**. And let me tell you that if God is at work in me today, people will be seeing a repetition of the kind of work done when Jesus was here. If the kind of work people see in you today is not in accord in character with the work done by Jesus and the Apostles when they were here, then the result will be disastrous to the world, and God has no home on earth.

The mission of the church is to keep the world acquainted with God, God at work; but when they see Joseph Luff and say, "Where did I see that man last,—in the theatre? at the ball game?" If they say that, how much of God have they discerned?

There is a time coming, and I am satisfied in my soul it is not far off, when many to us, if not all of us, will wake up to the discernment that God has a very poor representation in the flesh as compared to that he had originally in Christ.

I do not know how much longer I will remain here, but I want it to be a settled matter on which I can have no reasonable doubt, that when I meet my record in the city for which I am trying to labor, when I see the records made there in the books kept, I will not find that I had forgotten my trusteeship and given myself up to another business that gave me applause instead.

Brethren, the time is not far off when the church will wake up to discover that their anxiety to get in harmonious relations, more pleasant with the world, does not characterize God's peculiar people. In trying to remove prejudice and get more harmonious, we will find that the world is **getting us**, and the trusteeship committed to us will need to be committed to a people who value a trust from God of more importance than the entertainment securable by its sacrifice.

EDITOR'S NOTE

The following is one of a series of papers on gospel subjects, by one of the very early elders and apostles of the church of the Restoration.

It is refreshing to note that the positions taken are still fundamental and in strict accord with the teachings of the Church of Christ today, which proves that truth is eternal, and that the restoration DID in very truth bring again to the hearts and souls of men the everlasting gospel of our Lord and Saviour Jesus Christ.

It is true that these papers are couched in the rather stern dogmatic expressions common to the day and time in which they were given. However, in spite of that they also show explicit adherence to the literal wording of scripture, and that is something we can ill afford to deviate from to any extent. Added to this it must be remembered that these papers were written before disillusionment had to any large extent entered into the restoration church, and there had been up to that time, little factionalism extant in the restoration. This does not mean that many strange ideas had not begun to be propounded, and which later led to open apostasy, because there were just such things already present, although they do not appear to any great extent in the teachings of the active missionaries of that day, as these papers so clearly demonstrate.

THE EDITOR

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THE KINGDOM OF GOD

By Orson Pratt, One of the Twelve Apostles of the Church of Jesus Christ

The kingdom of God is a theocracy. And as it is the only form of government which will redeem and save mankind, it is necessary that every soul should be rightly and thoroughly instructed in regard to its natural and general characteristics. The beauty, glory, power, and wisdom, and order of the kingdom of God may be more fully understood by a careful examination of the following subjects.

First,—**The Nature and character of the King.**

Second,—**The character and requisite qualifications of the subordinate officers.**

Third,—**The nature and character of the laws of adoption, or the invariable rule by which aliens are admitted into the kingdom as citizens.**

Fourth,—**The nature and character of the laws given for the government of all adopted citizens.**

Fifth,—**The character, disposition, and qualifications necessary for every citizen to possess.**

Sixth,—**The rights and privileges, and blessings enjoyed by subjects in this life.**

Seventh,—**The rights, privileges, and blessings promised to the faithful, obedient subjects in a future life.**

Dear reader, your future well-being in all time to come, depends upon your rightly understanding these seven subjects. Read, therefore, with serious attention, and your mind shall be opened to see things that you never saw before; things too of infinite importance, without which you can in no wise be saved. Let us begin by examining—First, **The nature and character**

of the King. God is the King. In him exists all legal authority. He alone has the right of originating a system of government on the earth. He claims this right by virtue of his having made man and the earth he inhabits. Man, therefore, is indebted to God for his own formation and for the formation of the planet on which he dwells. He also claims the right of establishing his government among men, by virtue of his superior wisdom and power. If God had sufficient wisdom and power to construct such a beautiful world as this, with all the infinite varieties of vegetables and animals appended to it; if he could form such an intricate and complicated piece of machinery as the human tabernacle as a dwelling-place for the human spirit, then we must admit that his wisdom and power are immeasurably greater than that of man, and hence he is qualified to reign as king. An order of government, established by such all-wise, powerful being, must be good and perfect, and must be calculated to promote the permanent peace, happiness, and well-being of all his subjects. The great King is a very amiable being, full of benevolence and goodness, and never turns any person away empty, that comes requesting a favor which he sees would be for his benefit.

The King occasionally visited his subjects in ancient times, and once tarried with them for several years; but he received such cruel abuse from many of the people that he left them, and went to some other part of his dominions. Where the King is gone the people cannot tell. They have not heard one word from him for upwards of seventeen hundred years. He has been absent so long, that some of the people have doubted even his existence. They have argued that if he did exist, that some one would very likely have heard something from him in the course of so many centuries. Many millions however have some idea that he exists, and are constantly sending all kinds of petitions to him; but for some reason he sends no word back. No messengers are dispatched to the petitioners to give them any counsel upon any subject. It has become a very popular thing to send daily petitions to the King, and to appropriate one day out of seven for the especial purpose of sending in their petitions. The same petitions are frequently sent a great number of times. It is very unpopular however for any one to expect the King to make any reply to any petition sent in. Any one pretending to have received a reply would be counted a base imposter; for, say they, the King has spoken to no one for the last seventeen hundreds years; no one has heard from him since he conversed with his servant John on the Isle of Patmos. The King conversed very freely with his subjects in the early and middle ages; and some think it very strange that he has been silent for so long. They have expended millions in building many costly and magnificent churches in honour of his name; but yet he has not deigned to grace one of them with a visit, neither has he condescended to send any tidings to them by a messenger or otherwise. He has not informed them whether he was pleased or displeased with their splendid edifices. His profound silence for so many centuries has caused many to think, that he was, for some reason, very angry with the people; yet they could not see why he should be angry when the people were doing so much to honor him—when they were expending millions to hire learned men to preach and write in such an eloquent manner about him.

Reader, can you tell why the King should be so distant? Why he holds no communication with any of the people? Why he has not sent one sentence of consolation or counsel to them? Why he has suffered some fifteen thousand millions of the human race to fall into their graves, in the latter ages, without condescending to speak one word to any of them? There must be some cause for all this. There must be something wrong. The King never formerly served his people in this manner; and when he went away, he left word if any of his people lacked wisdom or knowledge on any subject, they should send in their petition to him, and he would liberally send them the requisite information.

I will now tell you the reason why the King has kept silence for so long. It is because he has had no subjects to converse with; all have turned away from him and advocated other governments as being the rightful and legal authority. They killed off, and utterly destroyed, every true subject of his kingdom, and left not a vestige of it, upon the earth; and, to add to their guilt and wickedness, they have introduced idolatry in its worst forms, and utterly turned away from the true and living God. They have introduced a **"God without Body, Parts or Passions."** They have had the audacity to call this newly invented god by the same name as the God of the ancient Saints, although there is not the least resemblance between them. Indeed there could be no resemblance between them; for a bodiless god, with **"parts or passions,"** could resemble nothing in heaven, on earth, or in hell. This imaginary modern god has become exceedingly popular. It is to him that a vast number of churches have been erected. It is not to the true and living God that they send forth petitions, but it is to this imaginary being. No wonder that they have received no communication from him? No wonder that he has not honored them with a visit. As he has no **"Parts,"** he could neither be felt nor seen if he should visit them. Such a being could not speak, for he has no **"Parts"** to speak with.

There have been various species of idolatry in different ages of the world. The sun, moon, stars, beasts, crocodiles, frightful serpents, images of wood, of stone, and of brass, have been erected into gods, and worshipped by innumerable multitudes. But the system of idolatry, invented by modern christianity, far surpasses in absurdity anything that we have ever heard of. One of the celebrated worshipers of this newly-discovered god, in his "Physical Theory of Another Life," says, "A disembodied spirit, or, we would rather say, an unembodied spirit, or sheer mind, is NOWHERE. Place is a relation belonging to extension; and extension is a property of matter; but that which is wholly abstracted from matter and in speaking of which we deny that it has any property in common therewith, can in itself be subject to none of its conditions; and we might as well say of a pure spirit that it is hard, heavy, or red, or that it is a cubic foot in dimensions, as say that it is **here** or **there**. It is only in a popular and improper sense that any such affirmation is made concerning the Infinite Spirit, or that we speak of God as **everywhere** present. God is in every place in a sense, altogether incomprehensible by finite minds, inasmuch as his relation to space and extension is peculiar to infinitude. Using the terms as we use them of

ourselves, God is not **here** or **there**, any more than he exists **now** and **then**." This species of idolatry, according to the foregoing quotations, approaches so near to Atheism, that no one can tell the difference. Reader, can you see the difference? A god **"without a body!"** A god **"without parts!"** A god that cannot be **"here** or **there!"** A god that is **"nowhere!"** A god that cannot exist **"now** and **then!"** A god that exists in no time! A god that has no **extension**—no **"Parts"**—no conceivable relation to **time** or **space!** O, blush for modern christianity!—a pious name for Atheism! Some, perhaps, may think that I have not sufficient charity. But why should I have charity for a god that has no **"parts"**—no relation to space? Let him first have charity for himself. But this would be impossible; for he is a god **"without passions."** He can have no charity nor love for himself nor any one else. There is no danger of offending him; for a passionless god is not capable of anger. One of the persons of this imaginary god is said to have been crucified. But this must be a sad mistake; for it would be impossible to crucify a portion of something that had no **"parts"**. The reason, then, why people have not received any word from the great King, is because they have petitioned the wrong god. Would you expect her majesty the queen of England, to answer your petition if it were directed to some African prince? Would you expect the God of heaven to answer a petition that was addressed to a Hindoo god? If, then, your petitions, are addressed to the bodiless passionless god of modern christianity, you must not be surprised if the true God does not pay any attention to them. You need not expect that the true God will make any reply to petitions offered to any other being.

The true God exists both in time and in space, and has as much relation to them as man or any other being. He has extension, and form, and dimensions, as well as man. He occupies space; has a body, parts, and passions; can go from place to place—can eat, drink, and talk, as well as man. Man resembles him in the features and form of his body, and he does not differ materially in size. When he has been seen among men, he has been pronounced, even by the wicked, as one of their own species. So much did he look like man, that some supposed him to be the carpenter's son. Like man, he had a Father, and he was **"the express image of the person of the Father."** The two persons were as much alike in form, in size, and in every other respect as fathers and sons are of the human race; indeed the human race are **"his offspring,"** made in his likeness and image, not after his moral image, but after the image of his person. There is no such thing as moral image. Such an image cannot exist. Morality is a property of some being or substance. A property without a substance or being to which it appertains is inconceivable. A property can never have figure, shape, or image, of any kind. Hence, a moral image never had an existence except in the brains of modern idolators.

The God-head consists of the Father, the Son, and the Holy Spirit. The Father is a material being. The substance of which he is composed is wholly material. It is a substance widely different in some respects from the various substances with which we are more immediately acquainted. In other respects it is precisely like all other materials. The substance of his person

occupies space the same as other matter. It has solidity, length, breadth, and thickness, like all other matter. The elementary materials of his body are not susceptible of occupying, at the same time, the same identical space with other matter. The substance of his person, like other matter, cannot be in two places at the same instant. It also requires **time** for him to transport himself from place to place. It matters not how great the velocity of his movements, **time** is an essential ingredient to all motion, whether rapid or slow. It differs from other matter in the superiority of its powers, being intelligent, all-wise, and possessing the power of self-motion to a far greater extent than the coarser materials of nature. "God is a **spirit**." But that does not make him an immaterial being—a being that has no properties in common with matter. The expression, "**an immaterial being**," is a contradiction in terms. Immateriality is only another name for nothing. It is the **negative** of all existence. A "spirit" is as much matter as oxygen or hydrogen. It has many properties in common with other matter. Chemists have discovered between fifty and sixty kinds of matter; and each kind has some properties in common with all other matter, and some properties peculiar to itself which the others do not inherit. Now, no chemist in classifying his substances, would presume to say— "This substance is material, but that one is immaterial because it differs in some respects from the first. He would call them all material, though they in some respects differed widely. So the substance called spirit is material, though it differs in a remarkable degree from other substances. It is only the addition of another element of a more powerful nature than any yet discovered. He is not a being "**without parts**," as modern idolators teach; for every whole is made up of parts. The whole person of the Father consists of innumerable parts; and each part is so situated as to bear certain relations of distance to every other part. There must also be, to a certain degree, a freedom of motion among these parts, which is an essential condition to the movement of his limbs without which he could only move as a whole.

All the foregoing statements in relation to the person of the Father, are equally applicable to the person of the Son.

The Holy Spirit being one part of the "God-head," is also a material substance, of the same nature and properties in many respects as to the spirits of the Father and Son. It exists in vast immeasurable quantities in connection with all material worlds. This is called God in the scriptures, as well as the Father and Son. God the Father and God the Son, cannot be everywhere present; indeed they can not be even in two places at the same instant; but God the Holy Spirit is omnipresent—it extends through all space, intermingling with all other matter, yet no one atom of the Holy Spirit can be in two places at the same instant, which in all cases is an absolute impossibility. It must exist in inexhaustible quantities which is the only possible way for any substance to be omnipresent. All the innumerable phenomena of universal nature are produced in their origin by the actual presence of this intelligent, all-wise, and all-powerful material substance called the Holy Spirit. It is the most active matter in the universe, producing all its operations according to fixed and definite laws enacted by itself, in conjunction with the Father and Son. What are called the

laws of nature are nothing more or less than the fixed method by which this spiritual matter operates. Each atom of the Holy Spirit is intelligent, and like all other matter has solidity, form, and size, and occupies space. Two atoms of this spirit cannot occupy the same space at the same time, neither can one atom, as before stated, occupy two separate spaces at the same time. In all these respects it does not differ in the least from all other matter. Its distinguishing characteristics from other matter are its almighty powers and infinite wisdom, and many other glorious attributes which other materials do not possess. If several of the atoms of this Spirit should unite themselves together into the form of a person, then this person of the Holy Spirit would be subject to the same necessity as the other two persons of the God-head, that is, it could not be everywhere present. No finite number of atoms can be omnipresent; an infinite number of atoms is requisite to be **everywhere in infinite** space. Two persons receiving the gift of the Holy Spirit, do not each receive at the same time the same identical particles, though they each receive a substance exactly similar in kind. It would be as impossible for each to receive the same identical atoms at the same instant, as it would be for two men at the same time to drink the same identical pint of water. It is these three all-powerful substances that stand at the head of all legal government. All governments not established by these three will be ere long overthrown. They hold the supreme authority and power in heaven, and in the heavens of heavens and throughout the wide expanse of universal nature, all principalities, powers, and kingdoms, whether in heaven or on earth, must yield to be instructed and controlled by the supreme power, or they cannot stand.

Second—**The character and requisite qualifications of the subordinate officers in the kingdom of God** are now to be considered. As the persons of the Father and Son cannot be everywhere present, it is therefore impossible for them to attend in **person** to all the multiplied affairs of government among intelligent beings; therefore God in establishing a government among such beings has always called persons of their own number to officiate in his name. The character of these persons previously to their calling and appointment has generally been that of honesty and sincerity; otherwise they have not differed materially from other men.

The various officers, called of God to administer the affairs of his government, are **apostles, prophets, bishops, evangelists, elders, pastors, teachers, and deacons**. God has only one way of calling these different officers and that is by **new revelation**. No person was ever authorized to act in the name of the Lord, unless called by **new revelation**. Paul says (Heb. 5:4). "No man taketh this honour unto himself, but he that is called of God as was Aaron." Among the vast number of national governments now upon the earth, where is there one that even professes to be the kingdom of God or that its officers were called of God as was Aaron? Human authority and human calling are the only powers which any nation professes to have. But there are certain petty governments, called churches, organized within these national governments which claim divine authority, and consider their officers authorized to act in the name of the Lord. But the great question is have any of them been called as Aaron

was? By **new revelation**? Aaron was called. By **new revelation** the duties of his calling were made known. Have any of the Roman Catholic or Protestant officers been called by **new revelation**? Has God said one word to any of them? Do they not, with very few exceptions, declare that "There is no later revelation than the **New Testament**?" If the revelations contained in the new Testament are the last ones given, then the persons to whom they were given, were the last ones called of God. When **new revelation** ceases to be given, officers cease to be called of God. When the calling of officers cease, the kingdom of God ceases to be perpetuated upon the earth. Nothing is more certain than that the church of God ceased to exist on the earth when new revelations ceased to be given. All the modern christian churches, who deny new revelation, have no more authority to preach, baptize, or administer any other ordinance of the gospel than the idolatrous Hindcoos have; indeed all their administrations are worse than in vain—they are a solemn mockery in the sight of God. It is a grievous thing—sin—in the sight of God for any man to presume to baptize, unless God has authorized him by new revelation to baptize in his name. Saul, the king of Israel, lost his kingdom because he assumed the authority that did not belong to him. (I Sam. 8:8-15). Another king of Israel was smitten with leprosy until the day of his death, because he attempted to administer an ordinance without being called and authorized. (II Chron. 26:16-22.) So all the baptisms and sacraments administered by modern Christian churches who have done away with new revelation, are an abomination in the sight of God. All persons who shall suffer themselves to be baptized or partake of these ordinances through the administration of these illegal unauthorized persons, after having been duly warned of the evil thereof, will bring themselves under great condemnation before God, unless they repent of that sin they can in no wise be saved. The Twelve Apostles were called by new revelation, but that did not authorize Paul, Barnabas, Timothy, nor any other person. Each one had to receive a separate call by new revelation for himself. No one could lawfully act under a commission given to some other person. All the commissions recorded in the New Testament were given to individuals then living, and not to any individuals who should live in some future age. If any persons would have authority, let them obtain a new commission from God, as his servants always did in ancient times, and if they officiate without such new commission, then know assuredly that they are imposters.

The subordinate officers in the kingdom of God must not only be called of God, but qualified to act in their respective offices. The first qualification absolutely necessary for every officer in the kingdom is **the gift of the Holy Spirit**. This is the most important qualification of all others. No man, without this qualification, can attain to any office in the kingdom of God; it matters not how great his other attainments are; though he has studied the scriptures from a child, and committed them all to memory—though he has carefully learned the original languages in which they were written—though he has made himself master of all sciences—grasped with a comprehensive mind all the arguments set forth in theological works, yet none of these attainments will qualify him for even the least office in the kingdom of God. The unlearned youth,

who had not the knowledge of the English alphabet, if he were called of God, and qualified by the gift of the Holy Spirit, would have more power and authority, and could do more towards saving men, than all the theologians and doctors of divinity that the world affords, unless they also were called of God, and endowed with the gift of the Holy Ghost. No other qualifications whatever can be substituted in the stead of the Holy Spirit. The Holy Spirit is the great distinguishing characteristic between officers of the kingdom of God and imposters. Every officer sent of God has a qualification that no imposter ever had or ever can have.

The first officers placed in the kingdom of God are apostles. Let us inquire how in ancient times this office was conferred on men. Jesus said to his ancient apostles (John 15:16) "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." Paul informs us (Hebrews 3:1) that Jesus himself was an apostle. Holding the office himself, he had the most perfect right to confer the same calling upon others; hence he first **chose** them, and then "**ordained**" them; after this he sent them forth to preach (Matthew 10) "and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." Although these apostles were chosen, ordained, and sent forth on a particular mission to the cities of Israel, with power to work mighty miracles, yet there was an essential qualification which they had not yet received. They had received power sufficient to qualify them to preach that the "kingdom of heaven was at hand." But they had not received power sufficient to fully organize and build up that kingdom on the earth. They lacked one very important qualification, without which they could never establish the kingdom which they had already predicted "was at hand". What was the further qualification which these apostles had not yet received? It was the gift of the Holy Ghost, or the other Comforter which Jesus had promised them. It is very remarkable that these apostles should have such great power, and yet not have the Holy Ghost. But hear what the scripture saith, (John 7:37-38), "in the last day, that great day of the feast, Jesus stood, and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit which they that believe on him should receive; **for the Holy Ghost was not yet given; because that Jesus was not yet glorified**)." Mark the expression, "**the Holy Ghost was not yet given**." This agrees with another saying of Jesus to his apostles (John 16:7). "Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." Jesus calls this Comforter the Holy Ghost (John 14:26). After the resurrection of Jesus, and he was about to be taken up into heaven, he said to his apostles (Luke 24:49). "Behold I send the promise of my Father unto you," (alluding to the Comforter or Holy Ghost, which he promised several days before should be sent unto them from the Father after his glorification); "but," said he, "tarry ye in the city of Jerusalem, until ye be endued with power from on

high." Thus you see, dear reader, that these apostles had power to "heal the sick, cleanse the lepers, raise the dead, and cast out devils," although the Holy Ghost was not yet given to them. A certain power was yet lacking. Jesus had commanded them saying, "Go ye **into all the world and preach the gospel to every creature.**" But he would not suffer them to commence this mission until the promise of the Father—the Holy Ghost—was given them. They already had the power to work mighty miracles, but had not the power to build up the kingdom of God. This power they were to tarry for in Jerusalem, and when they should receive it, they were then to commence the duties of their mission, first, in the city of Jerusalem, and afterwards extend their labors to all nations. The power to work miracles is entirely a different thing from the power to build up the kingdom of God; the latter power, however, always includes the former, but the former power does not always include the latter.

Now we ask, Where is there a man among all the churches of modern times, who has been called to the office of an apostle by new revelation? Where is there a man among all the millions of modern Christians who has been ordained to the office of an apostle, under the hands of an apostle, as the Twelve were anciently? Where is there a man to be found among all the Catholics or Protestants who had been endowed with even the power of working miracles, to say nothing of the still greater power communicated in the gift of the Holy Ghost? If the apostles in ancient days could not build up the kingdom of God, without being endowed with these two degrees of power, surely no one since their day could be authorized to build the church of God with any less qualification.

One of the important duties required of an apostle is to ADMINISTER THE SPIRIT. In II Corinthians 3:6, we read that both Paul and Timothy were made "able ministers of the Spirit."

The ordinance through which the Spirit is ministered, is THE LAYING ON OF HANDS. (Hebrews 6, and Acts 8 and 6.) To the apostles were entrusted three very important ministrations for the salvation of man:—

First—**The ministration of the word.**

Second—**The ministration of the baptism of water.**

Third—**The ministration of the baptism of the Spirit.**

While Jesus was with his apostles in person, they had power to minister the **word** and **water**, but not the **Spirit**, for they themselves had not yet been baptized with the Spirit; and they could not administer that which they were not in possession of. It was necessary that they should first receive the gift themselves, before they could confer it upon others. Hence we can perceive the propriety of Jesus commanding them to wait "at Jerusalem until they should be endued with power from on high;" for without this additional power they could neither save themselves nor others. Many persons have flattered themselves, that they can be saved without assistance of a minister sent of God. But this is a vain delusive hope; for Jesus hath expressly said, "Except a man be born of water and of the Spirit, he **cannot** enter the kingdom of God." Now as no man can be saved out of the kingdom, it is necessary that he should be "born" into the kingdom; and this would

be impossible without an administrator sent of God; for the birth or baptism of water, and the birth or baptism of the Spirit, require someone legally authorized to officiate in behalf of the candidate.

Reader, have you ever received the Holy Ghost through the laying on of the hands of one sent of God? If not, you are not yet born of the Spirit. You are not yet a child of the kingdom. Know assuredly, that unless you find some man who has been sent by command of God as was Aaron, and get him to remit your sins through your faith, repentance, and baptism, and have him minister to you the Holy Ghost, as did the ancient apostles—you need not flatter yourself that you can be saved. Do not deceive yourself upon this all-important subject. Do not suffer any man to baptize, or minister unto you, unless God has spoken to him by the voice of his servants, and authorized him to minister in his name. Do you inquire how you are to know an authorized man of God from one who has no authority? I will tell you how to discern the difference. A true servant of God will never teach a false doctrine. He will never deny the new revelation. He will never tell you that the canon of scripture is full, or that the New Testament is the last revelation ever intended to be given to man. He will never tell you that miraculous gifts are no longer necessary in the church of God. He never will tell you that inspired apostles, prophets, and other officers are not requisite in the church now. He never will tell you that the "**ministration of the Spirit,**" by "the laying on of hands," is done away by God's appointment. But he will tell you that if you will receive his message, and be baptized by one having authority, that your "**sins will be remitted,**" and that you shall be filled with the Holy Ghost by the laying on of hands; and that you shall know, by the teachings thereof, that his doctrine is true and of God. In this respect he will differ from all imposters: for an imposter never had power to "**minister the Spirit.**" An imposter dare not promise you that you will be filled with the Holy Ghost by the laying on of his hands, for he knows that such a promise would not be fulfilled—he knows that you would detect him to be a false teacher by complying with his conditions, and failing to receive his promise. An imposter, knowing that he has no power to give the Holy Ghost as the ancient apostles had, will endeavor to persuade you that such power is not necessary now. He knows very well, that if he cannot get his people to believe that such power is not necessary in these days, that his own unauthorized pretensions will at once be detected.

An imposter, like Simon Magus, may deceive ignorant people by witchcraft or sorcery, but he can never deceive them by pretending to give the Holy Ghost through prayer and the laying on of hands. This is a power that none but a true minister of God possesses; it cannot be counterfeited by the devil. The devil can counterfeit the miracles of Christ, but he cannot counterfeit the gift of the Holy Ghost. None but the lawful ministers of Christ can minister the Spirit. This, then, is an infallible sign by which to distinguish true apostles from the false ones. But does this infallible sign exist among either the Papists or Protestants? Can any of their ministers give the Holy Ghost by the laying on of hands? If not, they are not the church of God, and their ministers are unauthorized—all their minis-

trations are illegal and an abomination in the sight of God—salvation is not among them. Not one person among all these societies has been legally baptized. Reader, are you a member of any of these societies? If so, haste to withdraw yourself from them, that you partake not of their plagues, for the hour of their judgment is come. If you would be saved, seek after the apostles and prophets of the kingdom of God, and receive their ministrations, and you shall be filled with the Holy Ghost, and obtain eternal life.

SCATTERING SUNSHINE ON OUR WAY

Doing good deeds every day
As we travel the pilgrim way,
Watching what we do and say,
Helping others on their way,
Helping them from day to day
Scattering sunshine on our way.

We can help by deed and song,
Helping others the whole day long,
We should watch as well as pray
As we tread the narrow way.
We should help with a smile each day
Scattering sunshine on our way.

We can help in deed, word and song,
Encourage them the whole day long.
Helping by some kindly deed,
Helping him who stands in need,
And for others we should pray
Scattering sunshine on our way.

We should help with motive high,
Helping others as days go by.
For our rewards awaits on high
If we are faithful till we die,
Working, praising to endless day,
Scattering sunshine on our way.

We can help the needy and the poor
By bringing sunshine to their door.
For there are those that we can reach,
If we practice what we preach,
Bring joy to them whose skies are grey,
Scattering sunshine on our way.

When we have lived and done our duty
We shall see Him in all His beauty.
And we must not forget to smile
As we travel the last long mile,
Be a sunbeam from day to day,
Scattering sunshine on our way.

For the temple that we build
Must stand on Zion's hill.
Build it with our heart and soul;
It will last while ages roll,
Praising Him to endless day,
Scattering sunshine on our way.

CLYDE W. ELLIS
McClelland, Iowa

OBITUARY

William Melvin Darrah was born April 20, 1890 at Seymour, Iowa, and lived with his parents, William L. and Martha L. Darrah the earliest part of his life. During World War I he entered the service of the United States Army and served in Europe, till the close of the war and was mustered out in 1918. He went to Kansas City, where he found employment at the Union Station, later going to the Stock Yards where he worked for some time.

He met and married Myrtle Belle Arnold July 17, 1921. To this union two sons were born, Francis Melvin, and William Milton. William Milton died in infancy.

During the year of 1936 he with his family, moved to Houston, Missouri, where he purchased a small farm, living there till his death which occurred on Friday, December 19.

Brother Darrah passed away very suddenly, while eating breakfast. In the year 1927 he suffered a stroke which left him permanently disabled, and which no doubt resulted in the clogged passage to the heart, which caused his death.

He leaves to mourn his passing his beloved wife Myrtle Belle; one son, Francis Melvin of Kansas City, Mo.; two grandsons, also of Kansas City; two brothers, C. D. Darrah, Vancouver, Wash.; and James Darrah of Council Bluffs, Iowa; three sisters, Mrs. Lenna Neel, Seymore, Iowa; Mrs. Lydia Bowman, Jerome, Iowa; Mrs. Lilly Payne, Burlington, Iowa; also a number of nieces and nephews, and other relatives, and a host of friends. Brother Darrah had many friends in the locality where he lived, and he will be missed by many.

Brother Darrah was baptized and placed his membership with the Church of Christ on April 7, 1929, and was a faithful member and always willing to help in every way possible for him to do. Owing to his handicap he was unable to do much that he would have liked to have done.

A service was held in Houston, Mo., Elder Paul Mercer in charge.

The service in Independence was in the church on the Temple Lot, Wm. F. Anderson and James M. Case in charge.

Brother Darrah was laid to rest in the Floral Hills Memorial Gardens (Garden of Apostles Group) Blue Ridge Road, Kansas City, Mo.