

# 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, March, 1953

Number 3

## *A Day of Fasting and Prayer*

To All the Church of Christ  
To the Local Churches and  
To all the Scattered Members

The Council of Twelve does hereby issue this call to all the Church, to the Local Churches, and to **all** its members everywhere, that they observe Sunday, April 5, 1953, as a special day of fasting and prayer throughout the Church, on behalf of the needs of the Church in general; that we individually and collectively may be found prayerfully watching and waiting for the coming of our Lord and Master; that we may begin to look more diligently and faithfully toward the establishment of Zion, and the necessary preparations for the great day of the Lord.

The need of a careful self-examination is great; that while we are “in the world” we may be “not of the world.” Let us petition the Almighty God for the Spiritual communication and direction, that in His wisdom is needful at this time, that all strife and contention and bitterness may be put out from among us; and that the spirit of unity, peace, and moderation may prevail throughout the conference sessions, to the glory and honor of His cause. The Council asks for the full co-operation of the membership of the Church in this effort for a closer walk with the Savior.

Remember the date: April 5, 1953.

Respectfully,

ARTHUR M. SMITH,  
Secretary, Council of Twelve

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## ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

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PUBLISHED MONTHLY BY THE CHURCH OF CHRIST

Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Missouri, under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.50. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and subscriptions for the Advocate to: The Church of Christ, (Temple Lot), Box 472, Independence, Missouri.

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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

### CONCERNING SPIRITUAL GIFTS

"Now concerning spiritual gifts, brethren, I would not have you ignorant."

These were the words of the apostle Paul to the Corinthian saints, as found in I Cor. 12:1. It seems they were ignorant to some extent in those days of the early struggles of the Church of Christ, or He would not have used this language. It might be supposed that the advancing years and ages of the existence of the church would certainly bring about sufficient spiritual experience and understanding to enlighten all who might desire it. But there is just the point, or the crux of the situation which actually faces us—there has seldom been that REAL desire toward God which would bring the abundance of those blessings into the church's normal experience.

The Restoration Church recognizes the fulfillment of those scriptures which bespeak the "famine" for the word of God which blighted the world for many centuries, and that this condition was a direct result of the unbelief which fastened itself upon the hearts of mankind. So it is easily seen that a return of God's favor and blessings is dependent upon, in the final analysis, the individual's return to God, and is not a net result of favor enjoyed by any who had gone before. Each person, each group, is required to surmount the difficulties which are invariably presented before him ere he can obtain such prized possessions.

Now, spiritual gifts are not the final goal, not the greatest prize, not the purpose for which we are called, but are, in a sense, helps, and signs by which the believers are made known. Unto what, then, are we called?

"That ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." I Peter 2:9.

And that you might

"Inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

I believe we are prone to think that some of the gifts would be very nice, but not too important to the attainment of eternal life. This is probably true in some respects, but did you ever stop to think that there is no spiritual gift or quality pertaining to the kingdom of God but what it comes from Him? By this I mean that every good desire, every act of obedience, is inspired from above.

Let me explain further.

Paul, in speaking of the things which God has granted and placed in the church, enumerates several, and they all come under the broad classification of gifts: wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, tongues, interpretation of tongues. He says that the members who possess those gifts were "set in the body, as it hath pleased him (God)", and then Paul tells us that "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." These, all, are gifts to the church, placed for

a specific purpose, and the apostle asks if all the members of the church are apostles or prophets, and do all possess certain gifts. The answer, of course, is no, and the idea he is trying to present is that each member should recognize the place and the gift occupied or possessed by the other members, and to honor each other in it.

All these things of which we have spoken were designed, by divine wisdom, to bring about purification, edification, and sanctification of the body of Christ, the church. Yes, that the members might attain unto eternal life.

In the 13th chapter of 1st Cor., Paul is still following the same line of thought, but he gets right down to the basis of all spiritual experience and acceptability in the sight of God. He mentions a few of the gifts, but it is evident that he refers to any and all, and he says that in spite of these things, if I **"have not charity I am nothing."** The gifts and offices granted to the church are "in part"; endure only temporarily; many will be done away with at the last day, but that "there **abideth** faith, hope, charity, these three; but the greatest of these is charity."

The point to be gained from the lesson, is that it is those qualities or gifts which we have cultivated in our lives, and which are **toward** God or mankind which will endure through the uncounted ages to come, and not those things which are primarily of benefit to us in this life.

As I said, spiritual gifts are largely "helps" to us, granted that our FAITH might be increased, and that we might HOPE for a better and eternal life. It was truly said that the greatest of these is CHARITY; this is the pure love of God and of all men, and except we seek to become of that same mind which was in Christ Jesus, becoming "one" with God ("God so loved the world"; "God is love"), how then can we have faith, or hope either?

If we have entered into the kingdom of God it is because we have hearkened to the beckonings of God's Spirit, having that faith; having repented of our past works of darkness, and become humble as a little child; having obeyed the command to be "buried" with Christ in baptism of the water and the Spirit; having received hope to the enlarging of our souls. And then did your spirit cry out with gladness and desire that all men might partake of that same fruit of the blessings of God? Certainly; that is the way God works. The things we once hated, we now love, and what we once loved, we now hate, for we were at enmity with God and in love with the world.

But have we remembered? Have we partaken once more of the evil way, forgotten our everlasting indebtedness to the Master? Have we been lifted up in pride, or do we yet have a mind to injure one another? If so, we are in a most dangerous condition, and have need of sore repentance.

Have I wandered from the theme? I think not. The greatest gift of all are these which shall endure beyond the veil, and in some respects, it seems that they are the ones about which we know the least, or which have been coveted less.

If we would seek these treasures of faith and chari-

ty, we could well hope for many of the other gifts which are needed more abundantly, that there might be a greater unity of purpose and understanding.

May I suggest that we "covet earnestly the **best** gifts" in humble petition to our Heavenly Father, and we could yet be shown "a more excellent way".

WILLIAM A. SHELDON

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### MY TESTIMONY

#### Testimony of Robert L. Maley (Elder) In the Sacrament Service of March 1, 1953 on the Temple Lot

"I wish to state at this time my thanks and appreciation along the same lines that have been expressed here already amongst these my fellow servants of Jesus Christ. One can't help but notice the whirling of the elements about this small group today; the storm, the tempest; whirling around us and about us; and we are in a spiritual state much the same in this day. We need God's help that we might endure these things. There's thanks in my heart today for these simple things that have been spoken about—these little insignificant things that would be frowned upon and hooted about by the world; these things as prayer, the blessing of Testimony, the blessing of fellowship with those who are of like belief.

While in my early young manhood, and I am still but a youth to many of you people, but I can look back to the immediate past and see where I have done many things that have not been pleasing in the sight of God. I can see that. But we are schooled today after the manner of the world. We are schooled in greed, we are schooled in covetousness. We are schooled that these things are the things to be sought for in life.

And I am indeed thankful that I had an upbringing that gave me an indication that these things were not the things to be sought for.

But nevertheless upon being schooled of the world after this manner, I too thought that these were the things that, though malicious, were nice to have indeed. And for a period sought after these things. But after a time when I was confronted with the people, the sort of people who had sought after these things and who had dedicated their lives to the ways of the world, I saw a filthiness; that that's not the thing. Those things perish. Those things do not endure. They're not worth our time.

So I sought to do an about face as many young men will do and we know that upon that turning point there is a direction in which we should be going, and we count back at the time that we say to ourselves, "Now, these things of the world are no good. I must of necessity perfect my life, or I can in no wise inherit the Kingdom of Heaven which is eternal and which is good and is worth every effort that we can extend toward that goal." So a man takes an account of himself and counts back and sees, "Well now, what can I do to perfect my life?"

And out of his memory comes the old testimonies; the testimonies of brothers and sisters in the church that he's heard many years ago; these things he re-

counts. And the missionaries—the testimonies they bore: The testimonies of brotherly love; the testimonies of kindness; the testimonies of friendship; the testimonies of prayer and . . . these people when they stand to bear their testimonies hardly realize that there is some young person here probably listening who will value that testimony some day, more than anything that he possesses.

So if I might say anything, I would say, "Bear your living testimony with vigor. Bear it with vigor. That is my shining hope, that those before me, that it might represent to them as a light, lit and certain for Christ." That is my prayer at this time, and my earnest desire is that you people might pray for me that I might bear such a testimony in my life; that those who follow me, and those who, with whom I come in contact, that this the testimony of my life might swell in their hearts as the testimony of these brothers and sisters has swelled in my heart in times past."

Transcribed March 7, 1953 by F. Maley

### BLACK RIVER AND SPARTA NEWS

Dear Advocate readers, we are back with you again with news from the Sparta vicinity.

It has been quite some time since you have heard from us, but during the winter months there is not much news.

We have had a very mild winter for Wisconsin with only one temperature reading of 25 below. Not much snow. Of course we are all looking forward to the summer months which are not far off.

Probably everyone knows of the passing of our dear Sister Dora Tucker. Truly she was a very wonderful woman. To all who knew her she set a fine example of Christianity and devoted her whole life to God's teachings. She is sadly missed by everyone, but will never be forgotten.

We are happy to announce the birth of Sister Leo Clifton's fifth boy, born November 11, 1952. He is a very sweet baby. Of course I'm his aunt and I might add a very proud one.

We have been holding our regular Sacrament meetings here in Sparta and Black River. We have also started our little Sunday School meetings each Sunday. There are not many children but we feel they are getting a lot of good from these meetings.

We had a surprise and most welcome visit from Brother Flint two weeks ago. We were all pleased to see how good he looked. Just before he came Sister Clifton's 2 year old boy fell from her car and received severe injuries. Bro. Flint's presence was certainly appreciated by us at this time. God has been very good to us to spare little Tommy's life. He is getting along very well. During Bro. Flint's stay here, Bro. Clyde Babcock drove him to Montford, Wisc., to visit Bro. and Sister Davis. He walked in on them and they certainly were surprised.

We held an all-day meeting while he was here. During the morning service Sister Clifton's baby boy which they named "Daniel Allen" was blessed. Bro. and Sr. Babcock and Bro. Nelson Tucker from Black River attended the afternoon and evening meetings.

Our March Sacrament Service was held at Sister Stavlo's. We were pleased to have Bro. and Sr. Davis from Montford with us along with our usual Black River and Sparta group. Sr. Dorothy Wilson and husband drove down from Eau Claire to attend.

March 2nd, we held our business meeting at Bro. Babcock's. The same officers were re-elected. We also learned Bro. and Sr. Babcock's son "Alwood" is in the army stationed at Ft. Leandenwood, Missouri. May God watch over him is our prayer.

We might add in closing that Sr. John James and husband, formerly of Sparta, now living in West Virginia have bought a home. She is interesting many of her friends in our church work.

May God's blessings be with us all and help us do the right things, is my earnest prayer.

Sister Stavlo.

### INDEPENDENCE NEWS

Missouri does receive its share of snow! Like the proverbial lion, March really came in with a roar. By the time our Sacrament service was over, the snow was already several inches deep and was still swirling severely about the little white church. The storm spent itself before the dawning of a new day and the temperature dropped well below the freezing point. Again on Tuesday a new storm was upon us, bringing another six inches of snow making a total fall of about one foot, closing schools and generally upsetting schedules.

Your reporter was reminded of the many winters of residence in Nebraska. It also caused us to reflect upon, not only the storms of the elements which the little frame building on the Temple Lot has withstood, but the spiritual storms which at times have seemed to almost engulf the peoples within the church. With the guidance of our Heavenly Master, those too, have been weathered. Let us pray continuously that we may always have the strength to combat the satanic storms that will rage until the power of the evil one is destroyed by the Saviour of men.

The speakers in this place for the preceding month have been of the local Priesthood. As usual, different ones of the local ministry have motored to other places from time to time, where they have conducted and assisted in meetings.

At a recent prayer service Bro. Vance Harris accepted his call to the ministry and was ordained an Elder. Officiating in this ordinance was Bro. James M. Case. He was assisted by Bro. C. LeRoy Wheaton. Again we ask your earnest prayers in behalf of a brother who has been called to accept great responsibility, that he may walk humbly before the Lord.

An error appeared in the Independence Local news in the Advocate for February. The report of the ordination of Bro. George Reed to the office of a Deacon should have read, "Bro. James M. Case officiated in this ordination assisted by Bros. C. LeRoy Wheaton and Leon A. Gould."

Among the visitors whom we have met were: Mr. and Mrs. James Fleming and their son, Jerry, of Minneapolis, Minn. Mrs. Fleming is a sister of Sr. Gladys Nast

and is visiting in the Nast home — Sr. Harold Massey, formerly of Houston, Mo. and now of Jefferson City — Bro. C. E. Bozarth, a son of the late Apostle Bozarth— Bro. and Sr. Sam Kidd of Kansas City, whom we are pleased to see quite often. Sr. Kidd was Helen Martin of Collins, Mo.—Br. and Sr. Bob Maley and little children of Wichita, Kansas who were visiting friends and relatives here and attended the Sacrament service— Bro. and Sr. Jack Martin and children of Collins, Mo., who are now residing in Kansas City where Bro. Martin is employed. We are happy to welcome all and pray God's blessings to attend.

Sr. Fern Bell was guest of honor at a pre-nuptial shower given by Sr. Metta Anderson in her home the evening of March 5.

The young people were entertained the evening of Valentine's Day at a party given by Sr. Barbara Babcock in the home of Bro. and Sr. Wm. A. Sheldon.

Bro. Richard Wheaton and twin daughters with Sister Angela Wheaton have motored to Phoenix, Arizona where they will meet Bro. C. L. Wheaton who is homeward bound from a missionary trip to Yucatan.

We pray at this writing that Bro. Flint is much improved. Word came to us from his mission field that he has been ill. There are many among us who are much in need of our prayers because of illness or spiritual unrest. At the Conference time especially, we need to be ever watchful and prayerful lest we be deceived. Our next report will be after the Conference.

LOIS HARRIS, Reporter

## LETTERS

January 10, 1953

Dear Saints:

Have been wanting to write to the Advocate for some time, but just never seemed to get the time.

Hope this finds all well in the field and at headquarters. We're pretty much alone here. The Advocate keeps me in touch with church affairs and I really look forward to it. Only wish there were more letters and testimonies. I do like these especially well.

Well, I would like to state a few things that I feel at this time. Though I die and go into darkness, I know not where I go. But this I do know. There is a light shining in my breast and by that light as by a lamp, I see the truth and the future that I share. It unrolls itself like a scroll, for as I walk through this life with its hardships, strife and pain, the things that once brought pain are now my joy.

Who is it, that does not turn back the pages of time, page by page and line by line, and live again the things that used to be, regardless of hardships that it took to achieve what we are now enjoying. I do not mean money only, but peace, understanding. Money cannot buy these, intellect cannot procure it, wisdom cannot attain it, and you can never hope by your own effort to secure it. However, God offers it to you as a gift, without money and without price. It is ours if we will but reach out our hand and grasp it.

Walking down the scroll of time—childhood, girl-

hood, womanhood, and motherhood—each one has its place in the pages of life, and then old age. What will be my joy? Only to turn back the pages of time, and live again the things that once I thought painful and burdensome. They are my joy. For now I see that my cup of joy was in fulfilling it, was in living it. Yes, in the hardships in cleaning, in working and in scattered toys. To turn back the pages of time, I would sow the seed of patience and shine upon it with the sunshine of hope and water it with tears of repentance and breathe upon it the breath of my knowledge. But that can never be, for we walk through these stages of time but once. Let us enjoy to the fullest, what we now have and learn knowledge from our Lord as we walk past. For He and He alone can give us this wonderful peace that the whole world is seeking. Let us learn wisdom from Him, our Leader, our God. The hour is at hand, night has fled away into the valleys, dawn kisses the mountain tops and daylight is here.

I pray God will have mercy and protect His little flock in these last days, that we will not have division among us. He is our Leader, let Him lead us, for He cannot ere. I pray that we as His people will be more humble and prayerful, in keeping in harmony with His word. May the Lord bless us to this end is my humble prayer.

Yours in gospel bonds,

VERNA JONES AND FAMILY

### A FIRST PSALM FOR MODERN YOUTH

Blessed is the youth who is not deceived by the propaganda of the ungodly and who is not led astray into pagan ways thereby.

Blessed is that youth who delights in seeking after truth, and finding it, meditates on it day and night.

That youth shall develop like a well watered tree.

He shall grow not only in stature, but also in intellect and ideals.

His thoughts shall dwell upon noble attainments.

His words shall not be vain babblings.

His labors shall add to the joy and happiness of others.

Therefore the youth who drifts with the crowd and is deceived by it shall not stand the test in that day when Truth and Justice cry out for leadership.

In that day shall youth who sought Truth and Righteousness and lived in the ways thereof, be exalted and chosen to lead the people into the paths of true brotherhood which lead to the fullness of life.

The easy way of the crowd leads to destruction, but courage to stand alone for the Goodness, Truth and Beauty in Christ shall be rewarded with a prophet's robe, a clear conscience and eternal life.

Selected by Sr. Mabel Burns  
(Reprint from an earlier Advocate)

## 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.*

### CHANGING THE BOOK OF DOCTRINE AND COVENANTS.—AGAIN

The history is clear that the early Revelations to the Church of the Latter Day Restoration were changed, somewhere along the line, to make them read differently than when they first appeared in the Book of Commandments. Possibly, those who were responsible for those changes may have thought that they were giving their editorial improvement to the original text. Such things are possible.

But the nature of some of those changes made would seem to indicate a desire, upon the part of someone, to make the original meanings to fit a little better, into a **Changed Policy**.

Throughout human history, there often arises situations which give great urge to human leaderships, to change, or to modernize earlier accepted religious Codes.

Now it seems evident, that the Reorganized L. D. S. church leaders, have determined to do considerable **changing** of their Book of early Revelations to the Church,—their Book of Doctrine and Covenants.

They are changing, not only the paging, and paragraphing, and the Editorial Introductions to each of the Revelations, but they are also changing the wording of the revelations themselves!

As, for example, where in one place in the Revelation, the word used is "Bishopric",—(it has been printed that way in the Book for more than a hundred years), they now change it to read: the "**Bishop**", etc.

Modernizing, and inserting "**Corrections and Improvements**", as anyone can see, could very easily make those early Commandments, to fit more smoothly into modern changed, general Church Policies. Records of antiquity declare that satan has long been an expert at the ruse of changing the word of God, (just a little) with his "improvements".

Concerning the changes which were made in the text of the early Revelations, from the way they were first published in the Book of Commandments, to the way they were made to read in the Doctrine and Covenants, as published by the Reorganized Church, we make this observation:—If there are no historical recordings of those changes, or by whom authorized, how can the student of those glaring factual changes come to any other conclusion than that said changes were made surrepticiously?

But in making these latest "Corrections and Improvements", as they call them, they now openly publish the authority by which said "Improvements" are handed down to the Church. Of course it is plainly stated in the Book of Mormon as instruction from the Lord that all is to be done by the "voice of the people": but now, in such important matters as to whether the Book of Revelations to the Church shall be "Changed,

and Improved", the helpless people of that Church, do not have a word to say in the matter!

This method of all important decisions being made for the Church by the Prelates, and the High-Priesthood behind closed doors, then ladled out to the Church by Papal Edict, through the whole history of every Apostasy, proved to be the method, which by Satan's arts, the sleepy church could be kept tranquil, by the very satisfactory great increase in a vast church membership,—but at its sad loss of real spiritual life. Witness the history of the Roman Catholic Church, for an unchallengeable example.

In the "Saint's Herald" for date of November 17, 1952, appears a signed article under the following headline:—"1952 Edition of the Doctrine and Covenants." The sub-heading reads: "Corrections and Improvements."

Would it be unreasonable for anyone to suggest, that after a Standard Church-Book, of Revelations from God to the Church, has been in the hands and hearts of the people around the world for more than a hundred years, it certainly seems a little late now, to be re-editing it, "correcting and improving" it! They admit placing entirely new statements on "historical background" at the beginning of each Section."

They admit also, changing the paragraphing of the the Revelations. What person having even a common school education, would not know, that, by sagacious changing of paragraphing, and by the shifting of commas, periods, and other marks of punctuation, clever manipulators could be but emasculating the original text, to make it mean most anything.

In addition to that kind of creeping deception being made possible where trick changing of important Documents is allowed, there is also the equal danger to exact truth, when well-meaning men assume to themselves those superior powers to modernize or to "improve" upon writings, the age of which, the beauty of which, and the excellence of which, so far surpasses the assumptive qualities of their own little selves, that the comparison becomes pathetic to contemplate.

The "Saints Herald" article goes on to apologize,—or at least to assert, as follows, and we quote: "The Revelations will be much better understood in the light of the setting in which they were given to the church." How thoughtful upon the part of someone filled with anxiety for us all! Someone so graciously anxious that our understanding of those Revelations now, may be so much better, than the understanding of the church for the last hundred years, have been flaunted before the whole world in all their stark need for "change" and for "correction" and for "improvement"!

How fine indeed, that from now on, since the "improvement" of the Revelations have been so graciously made, that all may now have a "better understand-

ing" of what God really meant, when those Revelations were given!

But what a terrible handicap the people of the church have suffered for more than a century, in not being able to obtain this "better understanding" because these "corrections" and "improvements" had not yet been made!

How thoughtless of Deity, or of the church, or of somebody, to have neglected such important "corrections" for more than a hundred and twenty years! One could hardly believe such oversight to be possible!

But possibly, someone may be making erroneous measurements, and from a wrong angle. The said, supposed "better understanding", may in reality be but a deeper darkness, instead. It could be so, when self-exalted human sagacity assumes to modernize, or to "improve" the written word of the Lord.

The Herald article goes smoothly on to state,—and we quote the exact words:—"The authority for these changes rests in the editorial responsibility of the Presidency." It will be remembered that in the year 1925 that church officially endorsed the heresy of "Supreme control" being vested in the First Presidency. That action has never been repealed. The Herald article cited, goes on to add, after naming their First Presidency as being the official authority, authorizing the "correcting, and improving" of the Book of Doctrine and Covenants, etc., and we quote again:—"and therefore does not require a General Conference approval nor involve administrative rights. It should be apparent that it is always right to do right, and is never too late to mend."

But the vital question stands out, (We would humbly suggest to our dear straying disciples of the Reorganized Church deflections) which is the right,—to leave the Revelations, as originally written or to wait for a hundred years, and then try to fit them to more modern notions? "It is never too late to mend",—but when men undertake to "improve" upon Divine Superiority, by substituting human inferiority, they are then quite a long way from really "amending" anything.

If the good Reorganized Church people had been allowed their right to consider in their General Conference, this matter of changing their Book of Covenants, before it had been done by Supreme Control Edict, the people's conclusions in the matter would have been far different, and far better, than the official edict to "correct" and "improve" the volume of Revelations to the Church. But: "it is never to late to mend",—when our repentance becomes adequate to obtain forgiveness from our offended Lord, for our sins against Him, and His Holy Commandments.

Yours for the maintaining of **Blessed Spiritual Life** in the Church, the while we labor to increase also, the membership of the church.

JAMES E. YATES

## PROBATION AFTER DEATH

Death is the extinction of life, the cessation of the workings of the mortal body.

Probation is the act of proving; giving evidence; a moral trial; a trial of abilities prior to election, etc.

The phrase "Probation after death" implies the possibility that the human soul may go through moral trial in a second state (after earth-life has ceased) to prove or give evidence of its eligibility to election to eternal life.

Standing firmly upon the conviction that the Bible and the Book of Mormon contain the fullness of the Gospel, I must aver that such an implication is unscriptural. It is an heretical doctrine codgered up by the evil one, as cunning and deceptive and destructive as the heretical doctrine he introduced into the Garden of Eden. And it is almost as old.

Probation, that period of time in which we may give evidence of our virtue, begins with our entrance into earth-life; and it ends with the cessation of that earth-life. When mortal breath has ceased, our probationary term also has ceased. All the seed of Adam who have received the breath of life in their nostrils are made subject to this law, as Adam was himself. However, the Almighty God himself divided all Adam's seed into three distinct groups, those who had the law, those without the law, and little children, and applied the law to each group in His own merciful and just way. But to all and with all the probationary term is NOW, in this earth-life state.

"For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, **now** is the accepted time: behold **now** is the day of salvation." (Emphasis mine) II Cor. 6:2.

"Wherefore God also hath highly exalted him, and given him a name which is above every other name; that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father. (Does bowing the knee or confessing that Christ is Lord bring salvation? Some of our sectarian brothers contend so, and we take issue with them. Let us be careful lest our reasoning becomes inconsistent. M. S.). Wherefore my beloved, as ye have always obeyed not as in my presence only, but now much more in my absence, **work** out your own salvation with fear and trembling." (Emphasis mine). Phil. 2:9-13.

"The **night** cometh, when no man can **work**." (Emphasis mine). John 9:4.

"And the **days** of the children of men were prolonged, according to the will of God, that they might repent while in the **flesh**; Wherefore, their state became a state of probation, and their time was lengthened according to the commandments which the Lord gave unto men." (Emphasis mine). II Nephi 1:107-108.

"For the day should come that they must be judged of their works, yea, even the **works** which were done by the **temporal body** in their days of probation; Wherefore, if they should die in their wickedness, they must be cast off also, as to the things which are spiritual, which are pertaining to righteousness; Wherefore,

they must be brought to stand before God to be judged of their **works** (which were done by the temporal body. M. S.) And if their works have been filthiness, they must needs be filthy: And if they be filthy, it must needs be that they cannot dwell in the kingdom of God: If so, the Kingdom of God must be filthy also. But behold, I say unto you, the kingdom of God is not filthy, and there can not any unclean thing enter into the kingdom of God; Wherefore, there must needs be a place of filthiness prepared for that which is filthy. And there is a place prepared, yea, even that awful hell of which I have spoken, and the devil is the foundation of it; Wherefore, the final state of the souls of men is to dwell in the kingdom of God, or to be cast out because of that justice of which I have spoken;" (Emphasis mine). I Nephi 4:52-62.

"Wherefore, if ye have sought to do wickedly in the days of your probation, then ye are found unclean before the judgment seat of God." I Nephi 3:34.

"And because of the way of deliverance of our God the Holy One of Israel, this death of which I have spoken, which is the temporal, shall deliver up its dead, which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which scriptural death is hell; Wherefore death and hell must deliver up their dead, and hell must deliver up its captive spirits, And the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other; (And is this then, salvation—the restoring of the spirits to the bodies? Ah no, this redemption, the only part of the plan which is to be universal, for let us see what becomes of these restored bodies and spirits after they are released from the prison of death. M.S.) And it is by the power of the resurrection of the Holy One of Israel. O how great the plan of our God! For on the other hand, the paradise of God must **deliver** up the spirits of the righteous, and the grave deliver up the body of the righteous; (Then we must concede that the very paradise of God is a place of confinement from which there must be deliverance. And is this deliverance from captivity salvation? No, this too, is redemption, a great and complete universal release of "the prisoners from the prison, and them that sit in darkness out of the prison house." **All** those who sit in darkness and those also who are blind as well as those who are merely prisoners, must be released from their confinement. This is the atonement of Christ for Adam's fall, whereby one man's sin confined all men to the prison of death, the redemption of all men, or release of all men, is brought about by one man, the Lord Jesus Christ. M.S.) And the spirit and the body is restored to itself again, and all men are become **incorruptible**, (Incorruptible: incapable of physical corruption, decay or dissolution; not liable to moral perversion.—Webster), and immortal, and they are living souls, having a perfect knowledge (Can it be perfect knowledge except it be a knowledge of God? M. S.) like unto us in the flesh. Save it be that our knowledge **shall be** perfect; Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; And the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea even with the robe of righteousness. And it shall come to pass, that when **all men** shall have passed from this first death unto life, insomuch as they

have become immortal, they must appear before the judgment seat of the Holy One of Israel; (And having become immortal they—all men—are also incorruptible, no longer on moral trial; their probation is ended. M.S.) . And then cometh the judgment; and then must they be judged according to the holy judgment of God. And assuredly, as the Lord liveth, for the Lord hath spoken it, and it is his eternal word, which can not pass away, that they (without any further moral trial, probation.—M.S.) who are righteous shall be righteous still, and **they who are filthy shall be filthy still**. Wherefore, they who are filthy are the devil and his **angels** (whom man by, disobedience may become. M.S.), And they shall go into everlasting fire, prepared for them, and their torment is as a lake of fire and brimstone, whose flames ascendeth up for ever and ever; and has no end. O the greatness and the justice of our God! For he executeth all his words, and they have gone forth out of his mouth, and his law must be fulfilled. But behold, the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel; they who have endured the crosses of the world, and despised the same of it; they shall inherit the kingdom of God, which was prepared for them from the foundation of the world: and their joy shall be full forever." Emphasis Mine). II Nephi 6:26-43.

"Wherefore he hath given a law; and where there is no law given there is no punishment; And where there is no punishment, there is no condemnation; And where there is no condemnation, the mercies of the Holy One of Israel have claim upon them, because of the atonement: For they are delivered by the power of him: for the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment; And they are restored to that God who gave them breath, which is the Holy One of Israel. But woe unto him that has the law given; yea, that has all the commandments of God, like unto us, and transgresseth them, and that wasteth the days of his probation; for awful is his state!" II Nephi 6:51-57.

And if the state of him who wastes the days of his probation is "awful", how much more terrible shall be the state of him who causes, by teaching the false doctrine of probation after death, others to also waste the days of their probation? "Be wise in the days of your probation." Mormon 4:94.

"But behold, there are many that harden their hearts against the Holy Spirit that it hath no place in them; (Perhaps they had dear friends and loved ones with whom they could not bear to disagree. M.S.) wherefore, they cast many things away which are written, and esteem them as things of naught. But I, Nephi, have written; and I esteem it as of great worth, and especially unto my people. For I pray continually for them day by day, and mine eyes water my pillow by night because of them; and I cry unto my God in faith, and I know that he will hear my cry; and I know that the Lord God will consecrate my prayers, for the gain of my people. And the words which I have written in weakness, will he make strong unto them; for it persuadeth them to do good; it maketh known unto them of their fathers; and it speaketh of Jesus, and persuadeth them to believe in him, and to endure to the end,



which is life eternal. And it speaketh harsh against sin, according to the plainness of the truth; wherefore, no man will be angry at the words which I have written, save he shall be of the spirit of the devil. (Then let us be careful that we read his words in the spirit of meekness lest we, finding the truth hard, become angry. M.S.) I glory in plainness; I glory in truth; I glory in my Jesus, for he hath redeemed my soul from hell. I have charity for my people, and great faith in Christ, that I shall meet many souls spotless at his judgement seat. I have charity for the Jew; I say Jew, because I mean them from whence I came. I also have charity for the Gentiles. But behold, for none of these can I hope, except they shall be reconciled unto Christ, and enter into the narrow gate, and walk in the straight path, which leads to life, and continue in the path until the end of the day of probation." II Nephi 15:2-11.

"And then shall ye weep and howl in that day, saith the Lord of Hosts: \* \* \* Behold we are surrounded by demons, yea we are circled about by the angels of him who sought to destroy our souls. Behold our iniquities are great. O Lord canst thou not turn away thine anger from us? And this shall be your language in those days. But behold, your days of probation are past: ye have procrastinated the day of your salvation, until it is everlastingly **too late**, and your destination is made sure;" (Emphasis Mine). Hel. 5:43-52.

"For behold, this life is the time for men to prepare to meet God: yea, behold, the day of this life is the day for men to perform their labors. And now as I said unto you before, as we have had so many witnesses, therefore I beseech of you, that ye do not procrastinate the day of your repentance until the end." Alma 16:228-229.

I cannot see how it would be possible to misunderstand such plain language or to ignore so many of such identical intent. There is no **second state** of probation for anyone. We **must** acquit ourselves during this mortal state, before the end of our earth-life, else it is "everlastingly too late."

The second of the three distinct groups into which the Almighty God divided the seed of Adam, those who do not have the law, which the Jews and Nephites called the Gentiles, and whom we call heathen, are not left completely unexplained by the holy scriptures, as to God's way of judging them. While "countless millions" have died without the gospel law, they nevertheless, being children of Adam, because of his having partaken of the fruit of the tree of the knowledge of good and evil, also have a knowledge of good and evil when they have grown to maturity. As they develop from childhood it becomes a law written on their hearts. Paul speaks of this. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves: Which shew the work of the law written in their **hearts**, their **conscience** also bearing witness, and their **thoughts** the mean while accusing or else excusing one another;" Romans 2:14-16.

"For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the **heart**." I Sam. 16:7.

"I know also, my God, that thou triest the **heart**, and hast pleasure in uprightness. I Chron. 29:17.

"For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the **thoughts** and **intents** of the **heart**." (Emphasis mine.) Heb. 4:10-13.

The condition of the heart, then, is the paramount issue between those without the gospel law and their Lord. If they give answer to a goodly conscience, how can a just God condemn them; or how can we, who have the law, show forth more faith than they who have only a varying degree of the knowledge of good and evil to guide them? If we, having the law, show our faith by our works, then they, without the law, also show their faith by their works, and are as much entitled to their reward as we.

Little children are both without the law, and also the knowledge of good and evil. They are therefore in the same state as our parents before the fall. They are not fallen but are yet whole; that is, they are innocent and walk with God; they are within the kingdom of God though they have embarked upon this earth-life, even as did Adam and Eve for a little while. We also must efface ourselves to the likeness of a little child before we can become acceptable in the kingdom.

"But Jesus said, Suffer little children and forbid them not, to come unto me: for of such is the kingdom of heaven." Matt. 19:14.

"But if he yields to the enticings of the Holy Spirit, and putteth off the natural man, and becometh a saint, through the atonement of Christ, the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father. And moreover, I say unto you, that the day shall come, when the knowledge of a Saviour shall spread throughout every nation, kindred, tongue, and people. And behold when that time cometh, none shall be found blameless before God, except it be little children, only through repentance and faith on the name of the Lord God omnipotent." Mosiah 1:120-123.

"But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead. And there cometh a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ: for so shall he be called. And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection, therefore they are the first resurrection. They are raised to dwell with God who has redeemed them: thus they have eternal life through Christ, who has broken the bands of death. And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. And little children also have eternal life." Mosiah 8:54-61.

"Little children can not repent; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy. \* \* \* For behold that all little children are alive in Christ, and also they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, can not repent; and unto such baptism availeth nothing." Moroni 8:20-27.

How is it that baptism is of no benefit to little children and those without the law? Simply this: Baptism is the door, or **entrance** into the kingdom for those who are **outside** it. But these have never been outside. Therefore they could not **enter** it. It is utterly impossible to enter a place that one already occupies! Yet we hear that "except a man be born again (baptized) he cannot see the kingdom of God" and there are "no exceptions to that rule"! Is it not ridiculous to claim that those who never have left the kingdom cannot see it? Shall they dwell in it eternally, as we are assured again and again that they shall, never leaving it, and still not see it? No, it is merely a presumption that these two groups are included in this threat. The weight of evidence is on the other side of the matter. We also hear that except the uncondemned dead are taught, converted and baptized in some second probationary state they have "climbed up some other way" and are therefore thieves and robbers. I maintain that if little children who have never sinned, not knowing good from evil, and those without the law whose hearts are guided by a goodly conscience, having no knowledge of God or the gospel but only a conception of good and evil, if they are not worthy of eternal life just as they are, then I, who have sinned, and do sin, though I may repent all the days of my earth-life, regretting, refraining from repetition, and making restitution, am not worthy either, though I am baptized and my Lord has redeemed me by his blood.

Though they may die without a knowledge of God, yet we are told that they shall be resurrected with a perfect knowledge, even as we who are in the flesh who may have a perfect knowledge of God; and they shall know that they are righteous, and shall have joy in their righteousness. "And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." What matter that they do receive the knowledge of God **after** they have attained righteousness, while we strive to attain righteousness after having received a knowledge of God? It seems to me that they have achieved more, that their faith must be greater than ours.

In I Peter we are told that Christ preached to certain disobedient souls in the prison. And we have heard that they repented and received salvation afterward. "By which also he went and preached unto the spirits in prison, which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing wherein few, that is eight souls were saved by water." I beseech anyone to find in those words any proof that they could or did go any further than to confess their disobedience and acknowledge the justice of God in their punishment. "For, for this cause was the Gospel preached also to them that are dead that they might be judged according to men in the flesh, but live according to God in the spirit." That is, Christ preached the

Gospel to them a second time, they having disobeyed it when Noah taught them, as a witness unto them of their own filthiness. Being filthy, they must live according to God in the spirit, continuing in their filthy condition. Their probation was ended. It was "everlastingly too late" to repent.

"He will make himself manifest unto all; yea, every knee shall bow, and every tongue confess before him. Yea, even at the last day, when all men shall stand to be judged of him, then shall they confess that he is God; Then shall they confess, who live without God in the world, take the judgement of an everlasting punishment is just upon them: And they shall quake, and tremble, and shrink beneath the glance of his all-searching eye." Mosiah 11:196-200.

But these words indicate neither repentance nor salvation, but merely the acknowledging of God's justice and righteousness, and conceding to him his right to the power and glory which Satan sought to usurp. "Those who are filthy shall be filthy still," in spite of their perfect knowledge of God. "And then shall they know that I am the Lord their God, that I am their redeemer; but they would not be redeemed. And then will I confess unto them, that I never knew them; and they shall depart into everlasting fire, prepared for the devil and his angels." Mosiah 11:134-135.

In the days of Alma there was a man who taught universal salvation as some of our contemporaries have. His teachings were identical to theirs. "And he also testified unto the people that all mankind should be saved at the last day, and that they need not fear nor tremble, but that they might lift up their heads and rejoice; For the Lord had created all men, and had also redeemed all men; and in the end, all men should have eternal life." Alma 1:6-7.

Alma called this man's teachings "priestcraft", and if it was priestcraft then, it is surely priestcraft today. This man, Nehor, was put to death as a consequence of the evil spirit which he possessed, but before he left this mortal state he "did acknowledge, between heavens and the earth, that what he had taught to the people **was contrary to the word of God.**" Verse 23. If it was contrary to the word of God then, how could it be anything but contrary to the word of God **NOW!**

Yet from the pens of our most beloved and highly esteemed brothers comes such thoughts as these: "Salvation for the dead, after they shall have been taught the gospel of salvation through Christ, in the Spirit world, is a true doctrine \* \* \* Of course we know that, according to the Scriptures, there is to be a resurrection finally, of both the just and unjust. When the **wicked dead** shall have learned the gospel of salvation in the spirit world, and then shall repent, what could prevent them from being baptized in their own resurrected bodies after the resurrection?" And also "An understanding of Christ's own divinity depends upon a united teaching concerning the plan of salvation which Christ gave his life on the cross to make effective for the **salvation of the whole human race.**" (Emphasis mine).

Oh, my beloved brothers, do not wait as Nehor did, until the last breath of his probation to acknowledge that these teachings are contrary to the word of God, or else there will not be opportunity for repent-

ance. For repentance is much more than an acknowledgement of guilt. There must be regret first, then full restitution as far as can be made, and complete refraining from any repetition of the sin repented of. These are the fruit "mete for repentance." Anything less than this is not repentance and will be "everlastingly too late." I beseech you for your own soul's sake, and for the sake of those souls who, because of your teachings, are wasting the days of their probation, to hasten to heed the counsel of the scriptures which are here brought to your attention, and repent.

In conclusion, I would boldly state that the Church of Christ is not, and never has been, committed to the teachings of Joseph Smith or any other man wherein they conflict with the teachings of the Bible and the Book of Mormon. The doctrine of "probation after death" or "salvation for the dead" or "universal salvation has **not** been consistently taught through the years since Joseph Smith's death, except by those who have brought its dangerous contamination into the pulpits and publications of the Church of Christ from those churches whence they came, who **did** consistently teach it through the years since. Let us not, dear reader, swallow the implication that the Church of Christ was non-existent until 1925.

Herein is the "faith of **our** fathers": those alert and diligent Church of Christ fathers (including some of my own forefathers who were contemporaries and friends of Joseph Smith) whose faithfulness to TRUTH, in spite of their love and friendship for Joseph, has preserved for me and my children, and you and your children, the safe sanctuary of the true Church of Christ; whose convictions and teachings about this matter are plainly recorded in the Truth-teller:

"The reader will readily perceive that the Book of Mormon, in the foregoing quotation, positively says: 'That all little children are alive in Christ, and also all they that are without the law, for the power of redemption cometh on all they that have no law, wherefore he that is not condemned or he that is under no condemnation cannot repent, and unto such baptism availeth nothing.' This reading is as clear as language can make it that all the human race, both old and young who have died without the knowledge of the Gospel, are under no condemnation and cannot repent, having transgressed no law, and as baptism, according to both the Bible and Book of Mormon is unto repentance, therefore baptism can avail nothing for the dead, 'for repentance is unto them that are under condemnation and under the curse of a broken law.'

"But Section 106, Par. 5, contradicts this and all foregoing quotations. Read the last part of Par. 5, and you will see a preparation 'before the foundation of the world for the salvation of the dead who should die without a knowledge of the Gospel.' The Book of Mormon says the power of redemption cometh on all those who have no knowledge of the Gospel as well as little children, and baptism availeth them nothing, for the power of redemption cometh upon all of them alike. Which shall we believe, the sacred Book of Mormon, or these spurious revelations, which have been so elaborately devoted to establish one of the most rotten principles of doctrine ever imposed upon the church?

"The Truth-Teller has made a declaration in favor of the primitive organization of the church, as is pub-

lished in the first number. Also, that many of the members have strayed from the primitive order of the church, and that too at a much earlier period than generally has been supposed: and that the prophet Joseph Smith himself lost his prophetic gift in the month of February, A. D. 1834, and from that period false teachings and false doctrines and false revelations were continually imposed upon the church until the year of his death, whereby many have been deceived and also led into all manner of wicked practices from whence it is desirable that all should return who have not committed the unpardonable sin which can only be accomplished by reviewing their former course and learn to know the truth from falsehood, and in a practical manner cleave unto all truth and forsake all unrighteousness." Truth-Teller, page 35.

MARION SPRAGUE

## UPWARD OR DOWNWARD?

### Which Way Are We Travelling?

(By Alice E. Gould)

Let us read first what God said to Enoch and Noah about the inhabitants of the earth in their day:

"And among all the workmanship of my hands there has not been so great wickedness as among thy brethren."—Genesis 7:43, Holy Scriptures.

"I will destroy man whom I have created, from the face of the earth."—Genesis 8:14, Holy Scriptures.

"For it repenteth Noah that I have created them, and that I have made them; and he hath called upon me, for they have sought his life."—Verse 15.

In the days of Christ, when he had told his disciples of his coming to earth again in the latter days, they asked to know about the signs of his coming, and we read this:

"But as it was in the days of Noah, so it shall be also at the coming of the Son of Man. For it shall be with them as it was in the days which were before the flood; for until the day that Noah entered into the ark, they were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be." Matt. 24:44-45. Holy Scriptures.

Some may ask, Is it wrong to eat and drink, or to marry and be given in marriage?

No, it is not wrong to eat and drink, for we must have food to sustain health and strength and life. But what excuse is there for indulging in the big five-dollar or more, a plate suppers or dinners, when there are poorer brothers and sisters and children who, as a common thing, do not get enough to eat, so must go undernourished?

Neither is it wrong to marry or to be given in marriage, for God created man and woman, and instituted marriage. But what about the attitude of the world in general today, so many marrying for a time, then divorcing and marrying someone else for a time, then divorcing and marrying again? Under the laws of God, marrying is for life.

Therefore, the eating and drinking to excess, and

the marrying and remarrying time and again, being against the laws of God, are wrong and wicked. But people of the earth become so busy in their own selfish lives, that they forget entirely to watch for the signs of the coming of Christ; and to an extent forget that there is a Christ, who has promised to come again in the latter days, to judgment. But God has not forgotten the people he created, nor has he forgotten his promise to return.

In studying the scriptures it is possible to tell that we are living in the latter days, just prior to Christ's second coming; and he has told us how we should live, so that we may be worthy to dwell with him, when he comes, during that great thousand-year sabbath day of the Lord's.

We can begin to learn by reading the very first few chapters of Genesis, wherein is an account of God's creating the earth and all things therein, even our first parents, Adam and Eve. And though God had forbidden Adam to partake of the fruit of the tree of knowledge of good and evil, yet Satan speaking through a serpent, enticed Eve to partake of the fruit, and she encouraged Adam to partake also.

And what was the first **knowledge** that came to them?

It was the knowledge of **evil**; for they became aware of the fact that they were naked, and it was evil. They must try to find something with which to cover themselves. And when they heard God's voice, as he was coming to visit them, they were ashamed of their nakedness, and ran to hide themselves in the garden.

There was quite a conversation between God and Adam and Eve; and finally God took pity on them and showed them how to make clothes for themselves by making them coats of skins. Since then man has become very adept at making clothes for themselves. But of what avail is all that knowledge, in the light of what is happening to the people of the earth today, the enlightened people of earth, I mean? If God should come today, how would he find them dressed, in the streets of many a city and town, and at the summer resorts? With so little on that they might as well be clothed with the proverbial "fig leaf" aprons that Adam and Eve tried to make for themselves. It is such a fad now to get a good rich tan, that women and girls will parade up and down in the public highways in the hot sunshine with so little on that at first sight they appear to the passer-by to have nothing on; but as they drive closer they observe that they have the shortest of shorts, and the briefest of brassiers.

If one feels it necessary to get a good tan for health's sake (which is of doubtful value, even among the medical fraternity), why not find some secluded isolated spot, and take one's sun bath there? This getting tanned so thoroughly is, after all, mostly a fad and will in due time pass away. Many can look back sixty or more years, when it was a fad to keep one's self as white as possible; when bonnets were worn to protect face, neck and ears—worn every day all summer long even in the hottest summer weather in southern Missouri. Not only that, but many wore mitts made of oil cloth that reached nearly to the elbow, with their long sleeves tucked in at the top of the mitt, for they

always wore long sleeves those days. These mitts came down over the hands with an opening at the finger tips, so one could readily pick berries, work in the garden, or do necessary out-door chores. The mitts not only protected the hands and arms from the sun, and the resulting tan, but from the scratches and tears of the terrible briars found on the blackberry bushes.

And in those days no one even thought of mixed bathing. When we moved from Missouri to northern Minnesota, with all of its beautiful lakes, it was common to picnic near the lakes on the Fourth of July, and other holidays. If some wanted to go in bathing, the men and boys went around the lake in one direction out of sight of the picnic grounds, and the women and girls went in an opposite direction out of sight. They put on old clothes for bathing suits; for that was before bathing suits could be bought in that region. And when they could be bought, many can remember the old fashioned bathing suits with shorts that came to the knees for both men and women, covered with a skirt about the same length; and the upper part came almost to the neck, with straps over the shoulders that snapped or buttoned, so that the body was practically covered, except the neck and arms, and legs from the knees down.

With the coming of bathing suits, came mixed bathing. But let me tell of an account we read in a church paper some forty years ago, or more. A group of Latter Day Saints had a reunion ground near a fine bathing beach, and as the years went by the people assembled at the reunion grounds to attend the meetings, and for vacationing, and recreation, and in time mixed bathing became very popular, some even appearing on the reunion grounds in their bathing suits. One year, in a morning prayer-service, the Lord spoke through one of his prophets, promising them that if they would cease their mixed bathing activities during the remainder of the reunion, he would bless them abundantly with an added portion of his Holy Spirit, until they would feel well repaid for their efforts to heed his expressed will. They decided to heed the admonition of the Lord, and from that day on they sacrificed their mixed bathing and swimming, and to their happy delight they were abundantly blessed with the presence of the Holy Spirit in their church services; and knowing how fully the Lord kept his promises was wonderful indeed.

It would be nice to stop right here and tell no more; but there is a sad part to tell, too. The next year when they met for their reunion services, they forgot the admonition and the blessings of the previous year, and as a result the abundance of the manifestations of the Spirit was withheld. Can you blame the Lord for not coming to them again to admonish or to bless? Sinning against knowledge borders on the unforgivable sins.

Whither are we going, upward through comely clothing and kindred virtues, in preparation for the coming of the Bridegroom to claim his bride; or downward through the evils of indecent dress and kindred sins, to be swept off when the earth receives its baptism of fire, as the people of Noah's day were in the flood?

### TRUE WISDOM IS FULL OF MERCY

"Who is a wise man and endued with knowledge among you? let him show out of a good conversation his words with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth."

What is lying against the truth? It is claiming to believe the truth while the spirit, the words, the deportment, represent not Christ, but Satan. To surmise evil, to be impatient and unforgiving, is lying against the truth; but love, patience and long forbearance are in accordance with the principles of truth. Truth is ever pure, ever kind, breathing a heavenly fragrance, unmingled with selfishness.

If there is any one in the church who desires to be a teacher, who thinks himself called upon to instruct others, let him show a fitness for the position, not by his profession, merely, not by his discourses alone, but by his spirit and life. Let him not indulge in evil surmisings; let him give no credence to hearsay, or be found reporting a tale of reproach to others while neglecting to learn whether the accusation is true or false. Let him show out of a good conversation his works with meekness of wisdom.

Those who delight to criticize their brethren, make manifest the fact that they pride themselves in their superior wisdom, because they discern stains upon the characters of their brethren that others have failed to see but:

"This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, 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."

The apostle has given us a description of the fruits of pure and undefiled religion, and has also delineated the character of the fruits of that wisdom which descendeth not from above.

My dear brethren and sisters, will you consider these truths, and determine which kind you are cultivating? May the Lord open the eyes of our people to see clearly on which side they stand.

Good fruits are without partiality and without hypocrisy. When the grace of Christ is in the heart, tender compassion will be manifested from one another, and words and deeds of kindness will be done, not merely for the few who extol and favor you, but for those for whom Christ died. The harvest of peace is sown in peace of them that make peace.

Christ knows the things we cherish, for the faithful witness says, "I know thy works." The thoughts of the heart are not hidden from Him, and by our words and deeds we shall be judged in the last great day. God will not vindicate us if we manifest a harsh, denunciatory spirit, either toward our own brethren or toward those who are not of our faith. Those who do this may appear to have a zeal for the truth, but it is not according to knowledge. To be unkind, to denounce others, to give expression to harsh, severe judgments, to en-

ertain evil thoughts, is not the result of that wisdom which is from above, but is the sure evidence of unsanctified ambition, after the order of that which prompted the condemnation of Jesus.

The language of the Christian must be mild and circumspect, for his holy faith requires him to represent Christ to the world. All those who abide in Christ will manifest the kind, forgiving courtesy that characterized His life. Their works will be works of piety, equity, and purity. They will have the meekness of wisdom, and will exercise the gift of the grace of Jesus. They will be willing and ready to forgive, earnestly seeking to be at peace with their brethren. They will represent that spirit which they desire to have exercised toward them by their heavenly Father.

The enemy has been at work seeking to control the thoughts and affections of many who claim to be led by the spirit of truth. Many cherish unkind thoughts, envyings, evil surmisings, and pride, and manifest a fierce spirit that leads them to do works like those of the evil one. They have a love of authority, a desire for preeminence, a longing for a high reputation, a disposition to censure and revile others, and they wrap about themselves the garment of hypocrisy, calling their unsanctified ambition zeal for the truth. He who opens his heart to the suggestions of the enemy, taking in evil surmisings, and cherishing jealousy, frequently misconstrues this evil-mindedness, calling it special foresight, discrimination, or discernment in detecting guilt and fathoming the evil motives of others. He considers that a precious gift has been vouchsafed to him, and he draws apart from the very brethren with whom he should be in harmony; he climbs upon the judgment seat, and shuts his heart against the one he supposes to be in error, as though he himself were above temptation. Jesus separates from him, and leaves him to walk in the sparks of his own kindlings.

Let no one among you glory any longer against the truth by declaring that this spirit is a necessary consequence of dealing faithfully with wrongdoers and of standing in defense of the truth. Such wisdom has many admirers, but it is very deceptive and harmful. It does not come from above, but is the fruit of an unregenerated heart. Its originator is Satan himself.

Let no accuser of others credit himself with discernment; for in so doing he clothes the attributes of Satan with the garments of righteousness. I call upon you, my brethren, to purify the soul temple of all these things that defile, for they are roots of bitterness. How true are the words of the apostle: "Where envying and strife is, there is confusion and every evil work."

One person in an institution or in a church who gives loose rein to unkind thoughts by speaking evil of the brethren, may stir up the worst passions of the human heart, and spread abroad a leaven of evil that will work in all who come into association with him. In this way, the enemy of all righteousness gains the victory, and the result of his work is to make no effect the Savior's prayer when He pleaded that His disciples might be one as He is one with the Father. While men and women who profess the name of Christ are blinded by erroneous ideas as to what constitutes Christian character, they are still exposed to the evil that exists in their own hearts, and cherish such unkindness, such prejudice and resentment, that Christ is excluded, and Satan takes the throne of the heart.

Then the devil and his angels exalt. The wisdom which is from above leads to no such evil results. It is the wisdom of Christ—"first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." Those who manifest these fruits have placed themselves on God's side; their will is the will of Christ. They believe the word of God, and obey its plain injunctions. They do not have to consult their feelings, neither do they extol their opinions above those of others. They esteem others better than themselves. They do not stubbornly strive to carry out their own purpose, irrespective of the influence their plans will have on other souls that are precious in the sight of God.

In order to have peace and unity in our institutions and in the church, our selfish ideas and preferences must be sacrificed. No principle of divine truth is to be sacrificed by any means, but our own hereditary and cultivated tendencies must often yield. No man is perfect, no one without defects.

My brethren and sisters, to whom these lines are addressed, I would ask you, Are you cherishing a spirit that is easy to be entreated? Is it your custom to look upon the course of others in a fair, reasonable light, excusing them for any error they may commit as you yourself wish to be excused? Or do you strive to exalt self, and make it appear that your brethren and sisters are in the wrong? Are you willing to forgive those who you think have not done right? Ask yourself whether you would have done as well as they have done, were you in their place. Are you ready to answer the prayer of Christ by yielding your will in submission to His, in order that peace and harmony may be maintained in the church?

I know that this has not been the spirit which has been cherished by all. Many have been altogether too willing to disparage others and justify themselves. They have upheld their course when it was decidedly contrary to the word of God, and their words of self-justification are registered against them in heavenly records, there to stand until they repent and confess their evil doings. True wisdom is full of mercy and good fruits.

There are bigots enough in the world who imagine that everything which concerns them is perfect, while they pick flaws in the motives and principles of others. Will you look at these things as they are? As long as you disparage others, you are not what God would have you to be, nor what you must be if you are ever saved in the kingdom of heaven.

The converting power of God must come into your hearts and transform your characters before you can adorn the gospel of Christ with a well-ordered life and a godly conversation. Then there will be no evil-speaking, no evil surmising, no accusing of your brethren, no secret working to exalt self and disparage others. Christ will reign in your hearts by faith. Your eyes and your tongue will be sanctified, and your ears will refuse to listen to evil reports or suggestions from believers or unbelievers. Your senses, your appetites and passions, will all be under the control of the Spirit of God; they will not be given up to the control of Satan, that he may employ your members as instruments of unrighteousness.

Let the members of every family begin to work over against their own houses. Let them humble themselves before God. It would be well to have a trespass-offering box in sight, and have all the household agreed that whosoever speaks unkindly of another or utters angry words shall drop into the trespass-offering box a certain sum of money. This would put them upon their guard against the wicked words which work injury, not only to their brethren, but to themselves.

No man of himself can tame the unruly member, the tongue; but God will do the work for him who comes unto Him with contrite heart in faith and with humble supplication. By the help of God, bridle your tongues; talk less, and pray more. Never question the motives of your brethren; for as you judge them, God has declared you will be judged. Open your hearts to kindness, to the cheering rays of the sun of righteousness. Encourage kindly thoughts and holy affections. Cultivate the habit of speaking well of your brethren. Let not pride or selfish righteousness prevent you from making a frank and full confession of your wrong-doings.

If you do not love those for whom Christ has died, you have no genuine love for Christ, and your worship will be as a tainted offering before God. If you cherish unworthy thoughts, misjudging your brethren, and surmising evil of them, God will not hear your self-sufficient, self-exalted prayers.

When you go to those who you think are doing wrong, you must have the spirit of meekness, of kindness, and be full of mercy.

Do not show partiality to some and neglect others of your brethren because they are not congenial to you. Beware lest you deal harshly with those who you think have made mistakes, while others, more guilty and more deserving of reproof, who should be severely rebuked for their un-Christ-like conduct, are sustained and treated as friends.

SISTER A. M. DEW

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## HABITS

Irene Yates (Maley)

"Could the young but realize how soon they will become merely walking bundles of habits, they would give more heed to their conduct while it is in the plastic stage."

I believe these words of the writer William James are ones that may well be remembered and considered seriously. It would be fine to be a bundle of habits were those habits above condemnation. Do you, as individuals believe that you have no habit or habits that you would be ashamed to spread out for the world's inspection?

"It is not required of every man and woman to be or do something great; most of us must content ourselves with taking small parts in the chorus, as far as possible without discord" (says Van Dyke). Wouldn't it be splendid to make a habit of being contented? We can't be a whole orchestra; but we can accept our place, and even though it be small, if we take it

cheerfully, willingly, we are building a character. No one can deny that cheerfulness is a good habit to cultivate.

"He must labor today who is to be ready for tomorrow." (Benjamin Franklin). By building good habits we are preparing for tomorrow. There is no labor in the process of forming bad habits. A policeman called to a man perched atop a large oak saying "Hey! What you doin' up there?" The answer was "Dunno; guess I must have sat down on an acorn."

It would be quite disturbing for one to awake suddenly and find himself perched atop a stack of bad habits, habits piled so high that they seem ready to tumble! Without a little labor in building good habits that can easily happen. After we have the beginning of a habit (the acorn) the oak grows rapidly and soon we find it quite strong, and we begin to wonder why we let the "acorn" grow.

People are so taken to mimicking. We unconsciously adopt the mannerisms and habits of our friends. It would be well in selecting our friends to first notice their habits; and if we are not strong enough to help these friends it is far better that they be excluded from our everyday associates. But if we feel that we have enough strength to assist another without accepting his habits, then we owe him our help.

"Every man should keep a fair sized cemetery, in which to bury the faults of his friends." (Beecher). We aren't helping anyone when we tell his faults—and perhaps enlarge those faults until they assume mammoth proportions. We may try to bury our friend's faults, but I'm afraid the skeletons rattle. While the rattling continues I shall refuse to believe that those faults are buried properly.

(Re-printed from an earlier Advocate)

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### BELL - SARRATT

Miss Fern Naomi Bell, daughter of Mr. and Mrs. Harvey J. Bell of Ava, Mo., became the bride of Mr. Warren Dale Sarratt of Independence, son of Mr. and Mrs. Leonard M. Sarratt of Collins, Mo., at noon on March 14. The double ring ceremony was performed by the bride's father in the Church of Christ at Ava. Yellow jonquils flanking a green and white arch were arranged to form a setting for the service. Mr. John E. Bell, brother of the bride, sang "The Golden Promise". He was accompanied by Miss Mary Hedrick of Independence. Miss Mary Lois Harris played the wedding marches.

The bride wore a gown of white bridal satin fashioned with a full flared skirt, long pointed sleeves, and an illusion yoke with a peter pan collar on a fitted bodice fastened down the front with small satin buttons. Her double waist length veil of illusion fell from a satin covered coronet, and she carried an arm bouquet of salmon pink gladioli with a center corsage of pink carnations tied with white satin. She wore a three strand necklace of pearls and matching earrings, a gift from the bridegroom.

The matron of honor, Mrs. Irene Case of Independence, sister of the bride, wore a gown of pink puckered nylon styled with a fitted bodice, long full skirt, short puffed sleeves and belted with black velvet ribbon. Streamers of the ribbon hung from the waist and on each streamer was fastened a nosegay of pink sweet peas. Sweetpeas and net formed a coronet which matched the gown in color. The bridesmaid, Miss Dolores Bell of Ava, Mo., cousin of the bride, wore a gown and coronet of lime green styled the same as the one worn by the matron of honor. The flower girl, June Larson of Gurley, Nebraska, niece of the bride, wore a dress of yellow puckered nylon, and carried sweetpea petals in a pink and white crocheted basket. The rings were carried on a small white satin pillow by Timmy Larsen, nephew of the bride and brother of the flower girl.

Mr. Derald Sarratt attended his brother, the bridegroom as the best man. Mr. Alvin L. Harris was groomsmen.

The bride's mother chose a street length dress of dusty rose embossed taffeta with brown accessories. The bridegroom's mother wore a dusty pink street length dress with brown accessories. Both wore corsages of pink, white and light blue sweetpeas.

A wedding dinner was served at the home of the bride's parents in Ava. The bride's table, covered with white linen, was centered with the wedding cakes and two white hyacinths, gifts to the bride's mother from the bride's father in honor of their thirtieth wedding anniversary.

The bride chose for traveling a pink suit of rayon and acetate tweed with navy accessories, and wore the corsage of pink carnations from the center of her bouquet. The young couple will be at home in an apartment at 122 East Kansas Street, Independence.

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### CAST NOT A STONE

I've heard and I've seen many gossips malicious,  
Who cackled and clucked over morsels delicious,  
Yet I've never seen one but some soil clung about—  
And I've wanted to rise up and angrily shout,  
"Can you meet your own eyes in a mirror and swear,  
I've never done wrong—anytime, anywhere?"  
Then cast the first stone at the erring.

They may be old ladies but often they're men  
Who stand on street corners, in doorways and dens,  
And nudge one another, wink slyly and leer  
When someone who's fallen from grace passes near.  
"Can you meet your own eyes in the mirror and swear,  
I never did wrong—anything, anywhere?"  
Then cast the first stone at the erring.

Then there are those no temptations have known—  
Nor grief of remorse, for no tares have they sown;  
Who never have stopped, helping chance passerby  
On the pathway of life. Oh to them I would cry:  
"Can you meet your own eyes in a mirror and swear,  
I've never done wrong—anytime, anywhere?"  
Then cast the first stone at the erring.

We all have some weaknesses; in some ways we're strong;  
 We all know what's right; we all do some wrong.  
 So test yourself with this simple suggestion,  
 And each to himself answer this little question:  
 "Can I face my Maker and honestly say,  
 "I've always done right, never gone the wrong way?"  
 Then angels await your appearing.

EUNICE WALKER

Submitted by J. M. Case

### "PEACE ON EARTH"

If peace were to come to this sad world,  
 And all the flags of war were furled,  
 All men would then be in sweet accord,  
 And looking for their returning Lord;  
 On earth there would be true brotherhood,  
 And o'er its expanse true love would brood,  
 There would be no East, or North, or West;  
 The warmth of the South would fill each breast.

There would be no want, and conflict, then,  
 God's love would be in each soul of men,  
 A brother's need take the place of greed,  
 And from selfishness man's heart be freed;  
 Not a bomb for war, but its power o'er seas  
 Broadcast no fear of death, or disease  
 To blast the existent habitants  
 Of a planet created for Love's intents.

But, men of greed will not have it so . . .  
 Again, our youths' blood will rivers flow,  
 But who will escape the atom's cruel toll?  
 All, must suffer twixt the coming duel;  
 Hatred, not peace, rules the hearts of men,  
 And soon its banners will wave amen  
 To the hope of seeing "Peace on earth,"  
 True brotherhood starve in hatred's dearth.

Ah, no, not a dirge do I compose,  
 For, He, who from a dark tomb arose,  
 Declared that he would bring peace to earth,  
 When love, again would rule each hearth;  
 And I bid you look with hope and faith,  
 And to fulfillments of words He saith—  
 For, his kingdom WILL come, and below  
 As above, His love all men shall know.

HERVEY A. SCOTT

Let us learn to give God time. God needs time with us. If we only give Him time—that is, time in the daily fellowship with Himself, for Him to exercise the full influence of His presence on us, and time, day by day, in the course of our being kept waiting, for faith to prove its reality and to fill our whole being—He Himself will lead us from faith to vision; we shall see the glory of God. Let no delay shake our faith. Of faith it holds good: first the blade, then the ear, then the full corn in the ear. Each believing prayer brings a step nearer the final victory. Each believing prayer helps to ripen the fruit and bring us nearer to it; it fills up the measure of prayer and faith known to God alone; it conquers the hindrances in the unseen world; it hastens

the end. Child of God! give the Father time. He is long-suffering over you. He wants the blessing to be rich, and full, and sure; give Him time, while you cry day and night.—Andrew Murray in *The Treasury of Andrew Murray* (Revell).

### CONFERENCE ANNOUNCEMENTS

The previous Conference of 1952 has ordered that the various quorums of the Priesthood meet April 2, 1953 at 10:00 A. M. on the Temple Lot to consider business that is to come before the Conference. This means the Twelve, the Bishops, and the Seventy.

Other committees and boards are hereby requested to have their reports ready at the opening day of conference where at all possible. This will greatly aid and speed the work of the conference. Your efforts will be greatly appreciated by all who attend.

FOREST E. MALEY  
 General Church Secretary

### IMPORTANT NOTICE

The long awaited History of the Church of Christ has gone to press. The regular price is \$4.00 per copy. For all prepaid orders made on or before April 30, 1953, the price is \$3.00 per copy. The supply is limited. Send all orders to the Business Manager, Church of Christ, Temple Lot, P. O. Box 472, Independence, Missouri.

### NOTICE

Attention all secretaries of Local UNITED WORKERS groups:

Please send in the reports of your activities for the year 1952 to the general secretary, Lois Harris, 1920 South Osage, Independence, Mo. Have them in by **April First**. At the general meeting of United Workers at Conference time, we are looking forward to meeting with all the ladies who are able to attend the Conference.

LOIS HARRIS, Secretary

### NOTICE

In the business meeting of the Independence Local of the Church on March 3, 1953, the body voted to uphold the decision of the Elders' Court which considered the cause of the Church of Christ vs Albert Cooper, on February 23, 1953.

The Elders' Court found Albert Cooper guilty of certain immoral and unChristian practices. The Court's decision was that the name of Albert Cooper shall be removed from the Church membership records and that his priesthood shall be revoked.

Respectfully,

FOREST E. MALEY  
 Clerk of the Meeting